Christian Courier

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South African worldview network spreads to Canada

Organizers debate next targets

PHOTO: ANNA-LIZA KOZMA.

Helping to kickstart CWN in Toronto are (l-r): Steve Lazarus, Kathryn Dean, Andrea Bush, Bob Walker.

Irene Bom

TORONTO — It seems the success of a new international network of Reformational Christians can best be described in terms of the New Testament parables about the Kingdom of heaven.

Like the proverbial mustard seed or handful of leaven, the latest wave of Kingdom vision has been taking root and spreading in the most unlikely places.

"There's a heady mood as we watch this thing spread. It's very exciting," says Al Wolters, religion and theology professor at Redeemer College in Ancaster, Ont., and member of a newly-formed Ancaster chapter.

"This thing" is the Christian Worldview Network, a South African-based vehicle for more contact between Christians who struggle to apply Christ's lordship to all disciplines and professions.

About a dozen students at the Institute for Christian Studies (ICS) and their acquaintances began meeting regularly last fall in Toronto. This summer they started a second Canadian chapter among Redeemer College students in Ancaster, Ont.

Members currently keep in touch by means of a quarterly publication *Many to Many* (known as *M2M*), as well as by monthly meetings of local chapters. Organizers are hoping that hookup to an electronic computer network will soon make possible a rapid and low-cost means of exchange around the world.

South African artists

The network caught on among over 50 South African artists and others after a dynamic Anglican pastor in Cape Town heard a lecture by Reformed South African philosophy scholar Elaine Botha.

Rev. Craig Bartholomew unpacked the idea in Toronto when he arrived to pursue the idea of a Christian worldview network during a year of study at ICS last fall.

From there, the idea has been riding piggy-back with the students and aquaintances he met there as they have moved on to various far corners, including Montreal and Sydney, Australia.

Canadian members are just beginning to contribute articles to *M2M*, now being read in over 10 countries.

Now that it is entering its second season, the Canadian organizers of the network must decide where to take the network next in terms of focus.

So far, the Christian Worldview Network has

See **CHANCE** *p.2...*

'Family under siege' a myth says StatsCan

Christian spokespersons agree

Marian Van Til

OTTAWA — The family as an institution is disintegrating: divorce is epidemic; first-time marriages are less common; too many married women with children are working; teenagers are begetting children; abuse is rampant; homosexuality is contributing to family breakdown; emotionally scarred human beings who have never experienced in-tact families live on nearly every block. Is that dismal picture of Canadian families true?

A new report by Statistics Canada says a firm No: the demise of the family has been greatly exaggerated.

PHOTO: CALL THEM CANADIANS

The family is still important to most people, but it's not like it was in the 1950s.

Eighty-three per cent of ...ing within a ...n unmarried child, a parent or a spouse. There were 7.4 million Canadian families in 1991, a leap of 46 per cent in the 20 years since 1971, when the number was 5.1 million.

And, says StatsCan's report, that growth rate has recently speeded up. From 1986 to 1991 the number of families rose by nine per cent, compared to six per cent in the previous five years.

StatsCan also examined marriage percentages. It concludes (counting both legal and common-law relationships) that 87 per cent of families in 1991 had both a husband and wife living in the home — that's down only 3.5 per cent from 1971.

Only 13% in single-parent families

Nor has the number of single-parent families risen nearly as dramatically as many predicted. In 1991 single-parent families made up only 13 per cent of all families, compared to 9.4 per cent 20 years earlier. And most female-led single-parent families are headed by women in the 35 to 64 age range, not by teenagers

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What about sainthood? See cinema.....p. 7

What about intimacy and com-

Thinkbit

Many are called, few get up.

Sign in front of a church.

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News

Hopes still hinged on family

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or even those in their early 20s.

There are those who have been saying that women entering the work force in large numbers has contributed to family decay because such women do not want to have children. In fact, StatsCan reports that only 15 per cent of women aged 40 to 49 were childless in 1991, nothing like the 25 per cent predicted.

Romanticizing the past

The now commonly accepted "myths" about the family, say several professional family watchers, have been created by the media and by the publication of two influential books, William Gairdner's *The War Against the Family* and John Conway's *Canadian Family in Crisis.*

Don Posterski, vice-president for World Vision Canada's national programs, says that StatsCan's findings are "consistent with other long-term research," including that of World Vision. For example, in a 1992 World Vision survey of 15-19 year olds, only 14 per cent of them were living with a single parent (StatsCan's figure is 13 per cent). And "two out of three were living in a home with their original mother and father," asserts Posterski.

Posterski thinks that public perceptions about the family are so different from reality because "we've been victimized a bit by some anti-family propaganda." The reality is that "whether people have had positive, negative or terrible family experiences, they're still hinging their hopes on the family," he concludes.

Posterski thinks that some of the ambiguity about family also comes from what one's definition of family is. If one works with a definition of family that goes back to a fairly rural and traditional setting, as in the past, you'll be concerned, he thinks. "People who hold to the 'one wage-earner' family model and are proponents of that are under extreme stress," Posterski avows.

He points out that there are many legitimate reasons why women work outside the home. "For many, it's economic necessity. It not just materialistic drive — and men have to adapt."

World Vision produces a publication called "Context," notes Posterski, which "tries to look at the condition of the modern family and how to most redemptively respond to it." He believes that "the widest door back into society [for the church] is ministry to the family" because "that's where people are aspiring to do well and where we can help them do that."

Family issues a political deflector

Gerald Vandezande, public affairs director of Citizens for Public Justice in Toronto, has also analyzed why there is such a gap between the public perception and the reality of families. He says: "Two things are at work when the family issue goes public. Whenever politicians are in difficulty — with economics or foreign affairs — they turn to moral issues like drug use or the family. They use an issue like 'family values' as a powerful deflector to get media attention away from other crisis areas."

Yet, Vandezande asserts, "when you closely examine what is being done to strengthen the family, there's no strong support there — for example, to enable single-parent families not to live in poverty." To most politicians there's a dichotomy between "moral" issues and "economic" issues.

Vandezande agrees that the "Ozzie and Harriet" type of family from earlier decades has been romanticized. "My suspicion is that because things are much more out in the open now, it appears to be worse," he concludes.

Chance to fight new battles 'empowers' students

...continued from p1
functioned in Canada mainly as an update of the Calvin College Groen Club for ICS and Redeemer students. (Named after the 19th-century Dutch neo-Calvinist Groen van Prinsterer, the club of mostly Canadian students met under the leadership of Dr. Evan Runner during the 1950s and 1960s and is credited for shaping many current Reformed scholars in Canada.)

Now some of the network's initial members are planning to push for a wider circle of contact at a where-to meeting for the network in Toronto next week.

"This year we may focus less on academic questions," says Bob Walker, a second-year master's student at ICS.

"If we're serious that the Kingdom vision is for everyone, why are we still using restricted language and categories?" asks Walker.

But even with its narrower focus at present, the network is filling a timely need, say members. "It's the only forum that I know of that connects ICS and Redeemer students," notes Wolters.

The debate over the past year about the approach of two ICS professors toward homosexuality "played a large role" in the surge of interest in the network, according to Wolters.

"A wing of the ICS student body felt they weren't really getting the tradition that they came to find. Meeting with the Redeemer group allowed them to connect with a more traditional version of neo-Calvinism," he asserts.

For many upper-level Redeemer students and recent graduates, the network meetings have provided a way to go beyond classroom discussions as well as keep recent graduates in contact with each other.

"In the classroom we're often still trying to fight the old battles of what we can and cannot do as a Christian," says David Van Belle, a 1993 Redeemer graduate who is aiming for graduate studies in theatre arts next fall.

"The network gives us a chance to explore where we do stand, not just where we don't. It's empowering," he adds.

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Give evangelicals community, urges sociology grad

Irene Bom

TORONTO — As a sociology graduate, Institute for Christian Studies student Bob Walker had his own agenda for helping to start the first Canadian chapter of Christian Worldview Network (CWN) in Toronto last year.

He calls it his "community project."

The theory behind Walker's informal project runs like this: Society exerts pressure to transform Christians. Without the support of a strong community, many Christians react by separating their faith from their lives.

Walker's assertion that dualism "is more of a coping mechanism than anything" runs counter to the common Reformed view of dualism as a problem in evangelical thought.

Vision stopped

Walker says he first stumbled onto his hypothesis during his undergraduate years at Gordon College in Wenham, Mass.

While many of his profs called themselves "Reformed evangelicals," at the local churches the dualism persisted, he noticed. "Somehow that vision seemed to stop," he says.

That started him rethinking the whole question of dualism and how to fight it.

According toWalker, the problem facing American evangelicals "is that they just don't have a common base beyond seeing each other two times a week." And if that's the problem, it may be time to use more practical fighting tactics.

"We've got to restructure how people actually live in contemporary society at the same time that we teach them about a Christian worldview. We have to give them a community basis from which to work," says Walker.

Create barriers

But Christians also have to guard against swinging too far with the pendulum of community. There are a lot of things working against community living, and so "groups with a distinctive worldview often react by creating barriers to protect their community, and thus become separatists," asserts Walker.

"The bottom line is that there has to be a way to have community and to have a worldview reinforced without being separatists."

And this is where he's hoping that CWN can begin, in a small way, to fill the gap.

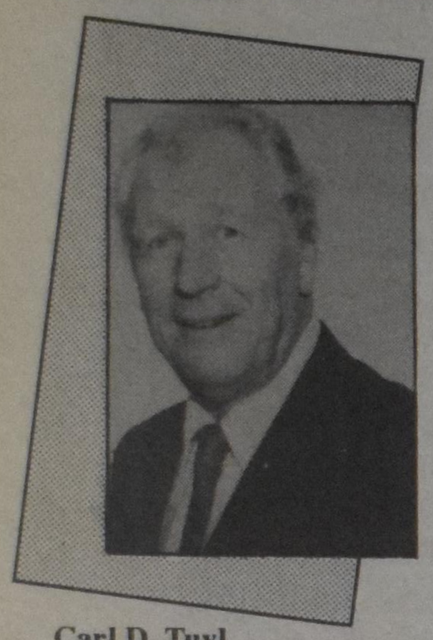
Walker researched his thesis on community during a four-week, 2,000-mile trip through the northeastern United States with fellow ICS student and CWN dynamo Craig Bartholomew. They visited communities as diverse as the Hutterites and the hippie-based Jesus People, as well as making contacts with prominent Christian scholars.

Walker said that he and Bartholomew "left *M2M*s (the CWN quarterly) as thank yous" at various stops along the way.

If his thesis has any validity, and if CWN ends up fostering any kind of the lasting community support he's looking for, the magazines may turn out to have been among the best hospitality gifts around.

Comment

PRESSREVIEW



Carl D. Tuyl

Since I am on the other side of the Atlantic Ocean, without fixed address for a few weeks, for this column I will draw on my notebook and record some of the items that have caught my attention. From the *Jamaican Gleaner* I learned that airlines serving Jamaica are paying millions of dollars in fines for passengers who slip by local checkpoints using fraudulent documentation but are caught at the borders of the United States, Canada and England. The *Gleaner* also carries the ads of Sister Tiffany, who specializes in love problems, and ads for Mrs. Sheba, who removes bad luck.

★ ★ ★

The *Charlottetown Guardian* reported that Charles Carey is "rotting in jail" three weeks after he was arrested for allegedly cheating on his score during a charity golf tournament in Indiana. "It's been like living in Nazi Germany here," said Carey by telephone from the Hamilton County jail, where he has been since his Sept. 30 arrest. Carey, 47, is charged with theft for allegedly shaving at least 13 strokes from his score to better his chances of winning a tournament at the Hanging Tree Golf Club in Westfield, just north of Indianapolis. They must take their golf very seriously there.

★ ★ ★

The British Parliament has given first reading support to a private member's bill calling for a posthumus pardon or judicial review for 317 soldiers shot for cowardice and desertion in the First World War.

★ ★ ★

The *Calgary Herald* reminds us that the Liberals brought in tax-free status for private trusts. Today those trusts shelter $70 billion from taxes.

★ ★ ★

In the same paper I read that Russians in the eastern coastal town of Samarga used knives, axes and saws to butcher a huge whale that had become trapped on the beach. People surrounded the animal while it was still alive after it got wedged on the sand. Instead of trying to manoeuvre the whale back into the sea, the people attacked it and within hours they were selling whale delicacies in the town north of Valdivostok.

★ ★ ★

The *Chicago Tribune* reports that the amount of ozone in the atmosphere over Antarctica reached a record low in October. The *Tribune* also made it know that L'Oreal, the world's largest cosmetics company, said that it will halt testing cosmetics on animals.

★ ★ ★

The *New Zealand Herald* does not think much of politicians. It carried a cartoon whose caption read: "Free bungi jumps for politicians — no strings attached." Nasty, that one.

More New Zealanders have become dependent on the state since National took power in 1990. Welfare dependency has gone from 20.17 per cent of the gross domestic product in 1989 to 23.94 per cent in 1993. Tough times all over!

★ ★ ★

The *Detroit Free Press* tells us who, among others, are buried in Moscow's Red Square. They are: Valdimir Lenin, founder of the Soviet Union; Joseph Stalin; American John Reed, author of *Ten Days That Shook the World*; Lenin's lover, French revolutionary Inessa Armand; Felix Dzerzhinsky, founder of the Soviet secret police; Maxim Gorky, the writer; Yuri Gargarin, the first human to orbit the earth; Yuri Andropov, the KGB chief and Brezhnev's successor; and Konstantin Chernenko, who was replaced by Gorbachev in the '80s.

★ ★ ★

One headline in the same paper read: "Canadians copy a lot from U.S. politics." And for those who worry about the fate of overthrown Tories ("How the mighty have fallen!), the *Evening Telegram* of St. John's has some reassuring news. John Crosbie's appointment as director of the Canadian Helicopter Corporation is not in conflict of interest, says the former cabinet minister. Crosbie, whose political life ended so abruptly, said he will not be working full-time with CHC. Just enough to keep him in change, I bet. The *Evening Telegram* also took away the heaviness of heart I felt about Monsieur's future, reporting that Brian Mulroney was named to the board of directors of Archer Daniels Midland Co., a U.S. corn-processing company. ADM has more grain elevator capacity than any other company in the United States. I wonder who recommended him.

★ ★ ★

The *Telegram* also has a smile of the week. The one I read: "The creatures in the ark came in pairs, except worms — they came in apples." And the smile of the week in the next issue went like this: "A medical student was asked what nitrate of sodium is. 'Double the day rate,' he said. 'I don't like to get called out at night.' "

★ ★ ★

The *Los Angeles Times* really looks all around the world. It reported that the world's longest escalator goes 450 feet up the slope of Victoria Park in Hong Kong. It is a free, 20-minute ride that will save pedestrians the strenuous uphill hike.

★ ★ ★

And for all animal lovers this item from *The Times of India*: A Dickin medal, the only "Victoria Cross" awarded to animals, fetched 23,000 pounds at an auction in London. The medal had been awarded to a cat which had inspired its *HMS Amethyst* shipmates with its imperturbality under fire in 1949 from communist gunners down the Yangtse Kiang.

★ ★ ★

I conclude with what I consider a jewel of a rebuff. Someone told the former premier of Saskatchewan, Tommy Douglas: "You little pipsqueak, I could swallow you in one bite." Douglas answered: "And if you did, my friend, you'd have more brains in your belly than you have in your head."

Touche!

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Behind the acronyms lie sweat and tears

The Council of Christian Reformed Churches in Canada is meeting in St. Catharines, Ont., from November 22 to 26. One characteristic of the council's meetings is reports by committees with impossible names and strange acronyms such as ICCHRLA (Interchurch Committee for Human Rights in Latin America), SCORR (Synodical Committee of Race Relations) with its Canadian counterpart CRRC (Committee for Racial Reconciliation in Canada), CRWRC (Christian Reformed World Relief Committee) and GGGF (Gathering God's Growing Family). The council itself goes by the equally dazzling acronym CCRCC.

All in all 20 abbreviations are explained on page three of the *Agenda of Council 1993*, but these do not include many other abbreviations used throughout the reports of the various committees such as FNFN (First Nations Freedom Network) or ELCC (Evangelical Lutheran Church in Canada).

The only acronym I like is R.E.S.P.E.C.T., but don't ask what it stands for. OK, you asked. It stands for Rewarding Employment Skills Program Engaging Communal Tradition. Perhaps the time has come for the council to appoint a committee with the acronym C.O.M.M.U.N.I.C.A.T.I.O.N., which, of course, stands for Committee Of Mystified Members Utterly Nifty In Coining Acronyms That Indicate One Notion.

Committees are a result of the Fall

All these troublesome names indicate to me that the very existence of most of these committees is owing to the sinfulness of the human race. If we didn't realize that human rights means the human rights of all people on earth we wouldn't have to have committees that look into the human rights of people in Latin America, the human rights of racial minorities and the human rights of natives in Canada. And if the church had not splintered into hundreds of denominations, we would not need to have such acronyms as ELCC and CCRCC.

What these acronyms signal to me as well, is that you need to be a certain person to function well within these organizations. You should not be afraid of meetings and of dry reporting. The effective carrying out of good intentions requires a willingness to buckle down and stick with the business of recording and addressing fine detail. The rights of a minority can turn on the nuance of a phrase.

Hard work deserves our support

You have to have a legal or an administrative mind to read with fascination that the "IRC has reviewed our relationship to the CCC. It proposes that council join the CCC, subject to review by Council 1995. In 1983 the CCRCC joined the EFC and also decided to join the ACCC. When the Canadian Conference of Catholic Bishops decided to withdraw its pledged support for the ACCC and joined the CCC instead, the ACCC never got off the ground. As a result the only ecumenical fellowship to which the CCRCC has belonged since then was the EFC."

Fascinating reading with just enough suspense to make the reader look forward with great anticipation to the *Acts of Council 1993*.

But I'm exaggerating. There are many readable reports in the *Agenda of Council 1993*, and the hard work done by the faithful members that make up the committees deserves our full attention. Doing the will of the Lord can be very tedious and time consuming. Not all of it has the immediate gratification that goes with helping people on an individual basis. Let's pray for those who spend so much of their energy on what often seems such a thankless job, and let's support them.

BW

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Thoughts about children and poppies

When I bought a poppy a week before Remembrance Day, I stopped to talk to the veteran who was standing outside the grocery store with a poppy box hanging from his shoulders. He told me he had been part of the forces that liberated Holland. I asked him what some of the medals he wore represented. After his explanation, I told him how well I remembered Canadian forces moving into our town one Sunday afternoon in April 1945. And I thanked him for what he and others had done for us.

But today my thoughts are not on Holland. I'm thinking of the little school kids that got killed or wounded by shells hitting their classroom somewhere in Sarajevo a few days ago.

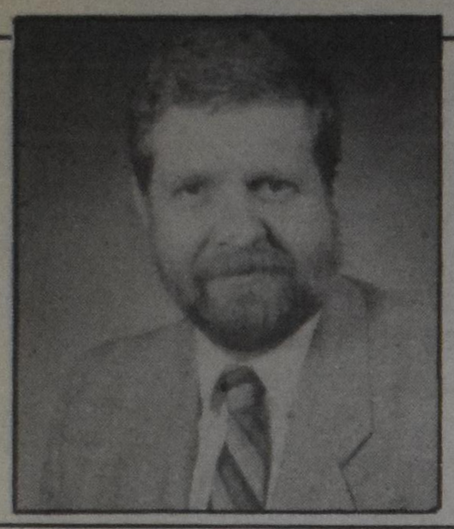
Sarajevo — what a place loaded with ominous feelings. In 1914 Archduke Ferdinand was killed in this city by a Serbian assassin. This one shot resulted in World War I, which killed 10 million people by the time it was over. You keep on thinking, what if the Austro-Hungarians had treated the assassination as the work of a fanatic and had desisted from retalliating? You can only think those thoughts about beginnings, about those brief periods when there's still an element of control.

What's taking place in the former Yugoslavia is a continuation of what was begun in 1914. There is no point in saying "What if?" about that situation anymore. That's why nobody is eager to intervene the way so many nations did during the First World War. And that's why little children are getting killed before they have a chance to experience life fully.

With this in mind, wearing the red poppy is more a symbol of suffering than it is a symbol of triumph for me. Perhaps I can also wear it as a reminder that conflict is best contained in the beginning.

BW

Society /Letters



Society in FOCUS

Jake Kuiken

The advantage of being conservative (Part 1)

Recently, an out-of-town friend approached me for some help. She is a single mother of four school-aged children who was cut off welfare by the provincial government's decision to reduce its annual budget deficit. The bureaucracy told her that finding full-time employment was possible, even with 20 per cent real unemployment. Although she works part-time(no benefits), the news was hard to take and brought tears to her eyes.

Her part-time paycheque doesn't cover her family's expenses. Child support is inadequate. Her ex-husband has trouble finding work. Even when he does contribute, it isn't very much. Besides food, rent and clothing, monthly medical bills are high. Only one of the daughters is old enough to work, but a paper route covers only the normal teenager's appetite.

The women and one of her sons suffer from an ongoing disability that requires expensive medication. Although a subsidized Blue Cross premium rate is available, she pays for a sizable portion of the drugs she and her son require daily. A lesser quality and lower cost drug that doesn't control their seizures nearly as well is obtainable. By using the cheaper drug it will be hard to cope with everyday tasks; but with her income, there's no alternative.

Stark contrast

Consider another friend of mine who works in the "Oilpatch." He and his partner have three children. They live in an up-scale community and own a substantial home with all the trimmings any "boomer" would be proud to show off. It's not unusual for them to take both a summer and winter vacation outside Canada. Their children participate in the best activities and most of the latest fads; one drives his own car. They can afford all the things they need and most of what they want.

The Oilpatch provides a six figure income and memberships in elite social clubs. Although his company has scaled back on these benefits during difficult times, he eats out most days of the week, often in the opulent Chamber of Commerce or Petroleum Club dining rooms.

"Lunches" with colleagues are considered routine business expenses, and the company pays. These lunches don't add anything to his own income, except he avoids the expense of buying his own food. The company, however, deducts the lunches as a business expense. He enjoys the benefit of a company car and entertainment; at least once or twice a year he and his partner take a break to attend a conference, mostly at company expense. If he were so inclined, a periodic visit to an escort service could be turned into a tax break too.

Taxes are a government's invasion into his personal pocketbook and private property, he believes. He's prepared to pay his own way for education, health care, pension and any of life's contingencies.

"Debt" is a political preoccupation. He's convinced Canadians have to make sacrifices for the well-being of future generations. He believes fervently that households can't operate on a deficit; so neither can governments. Globalization and free-market competition are his daily economic fare.

No connection?

My friend is generous. He donates well to the United Way. Those who solicit at his door or by telephone are seldom disappointed. "Supporting the community" is important to him. He contributed many volunteer hours to the 1988 Winter Olympics. Now he's on the board of a social agency and has come to know the circumstances of many like my single-parent friend.

Like many conservatives, he doesn't see the connection between the circumstances of his life and those of the single parent. While he acknowledges her plight, there's no hint of understanding the connection between his wealth and her poverty. He's earned it; she hasn't!

Jake Kuiken is a registered social worker who lives and works in Calgary.

Football film *does* get to 'first base'

As a graduate of the University of Notre Dame (where I received my PhD), I was interested to read Marian Van Til's movie review of "Rudy." To begin with, only a reviewer of Dutch background could render the hero's German name, Daniel E. Ruettiger, as "Roediker."

In the second place, I am not a football fan and know little about the game. In fact, I attended only one during my time there (having been dragged by my brother to a game against his own Michigan State), and even then I dozed off twice. (I am probably the only Notre Dame student to have done this; maybe they should make a movie about me!).

Nevertheless, I went to see the film, not only because of its familiar setting, but because Jeffrey Lyons and Michael Medved of "Sneak Previews" had given it "thumbs up." While I was at Notre Dame, I regularly had to mark papers and exams for athletes, who generally "weighed in" somewhere around the C and D range. To its credit, the university went to great lengths to tutor these students when needed and to insure that they received a good education in addition to playing their particular sport. The film perhaps did not adequately convey this. All the same, it seems rather harsh to say that it scores no touchdowns as family entertainment. I personally found it a pleasant diversion and would judge that it at least got to first base. (I told you I didn't know football!).

On another point, I notice that you have recently adopted American spelling for such words as "labour" and "favour." Coming so soon after a potentially fragmenting national election, can I assume this represents CC's view of where Canada's political future lies?

David T. Koyzis
Hamilton, Ont.

Response:

Our apologies for the "Dutchification" of a German name.

Regarding our "American" spellings: you should read no such political intent into the change. We have merely decided to more consistently adopt the Canadian Press style which is used by most of Canada's newspapers. Dropping the "u's" in o-u-r words is CP's practice — which, if one wants to speculate, could be as much anti-British as pro-American!

MVT

Editor should keep disagreement with pro-lifers to himself

I find it unfortunate that Bert Witvoet felt it necessary to write his recent editorial "Why environmentalists never marry pro-lifers." Much worse, however, was also reading this piece in the *London Free Press* — a secular newspaper. [The *Free Press* asked to reprint the editorial.]

What I most object to is a fellow Christian denigrating the efforts of the pro-life movement as a whole. May I suggest that if the editor doesn't agree with blockading abortion clinics, he keeps it to himself in the future. The pro-life movement is constantly under attack by the secular press. The last thing we need is Christians attacking us as well. Of course, we can't all agree with each other on everything — even within the movement there are many different points of view. However, we need to stand together for the common goal — that of saving children. I sometimes wonder if those Christians who don't approve of some of the more radical measures, such as blockading clinics, would feel differently if the children being killed inside were two years old or five years old. Would strong tactics offend you then?

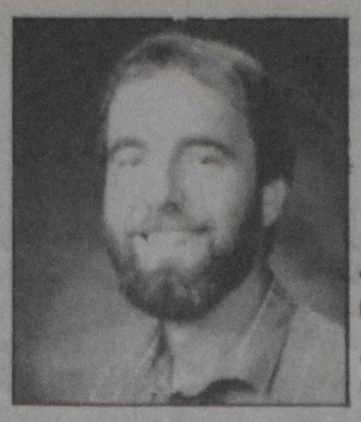
Christianity is a religion of action. We are commended to feed the hungry, clothe the naked, visit those in prison, defend the fatherless, and on and on. Jesus himself, when he found the money changers in the temple in Jerusalem, did not sit outside the temple and pray that they would leave. He stormed in, overturned their tables and drove them out.

Prayer is our most powerful weapon, yes, but we must do more than pray. We must be the hands and feet of Jesus in this world today; and when I see innocent children being murdered and women's lives being ruined by abortion, I only have to ask myself, "What would Jesus do?" We can do no less.

Jan Vicars
Thamesford, Ont.

Watch for our report on what's said about racism at the Council of Christian Reformed Churches in Canada in two weeks!

REFLEXION



John Byl

REFLEXION

Judo: a fascinating and little-known sport

Canadian Nicholas Gill won the silver medal, losing the gold to Yoshio Nakamura, who managed an *ippon* at 1:31 of the match. To many people, watching a judo competition is nothing more than observing a ritualized and combative pyjamas party; but judo is an interesting sport that deserves explanation.

The 1993 World Judo Championships were recently held in Hamilton, Ont., for only the second time in North America. Six hundred athletes from 81 countries fought in eight weight categories in both a men's and women's division.

Weaponless 'fighting'

Judo was developed in 1882 by a young Japanese physical educator as a "gentle way" of doing jujitsu, and more as a sport than a religious experience. Jujitsu is a traditional Japanese method of fighting without weapons, using blows that can paralyse, and holds and throws designed to use an opponent's own strength and weight against him (or her).

The International Judo Federation was formed in 1951, with the first world championships held in Tokyo (1956). Judo became an Olympic sport for men in 1964, and in 1992 for women.

Matches are five minutes long for men, four minutes for women and are regulated by a referee on the mat, with two judges at opposite corners. The officials, in suits and socks, bow to the mat and then take their places.

The *judokas* (competitors) in their *judogi* (a "housecoat" with pants) bow to the mat and to each other and then the referee calls *hajime* to begin the match. The match is interrupted when the *judokas* leave the mat area. After tidying up their robes, the contest resumes. Some exit the mat with a bow, others do not — the judo world is becoming less rigid.

A single elimination draw is used — *judokas* are out of the tournament after one loss. However, those who have lost to the winner of the gold or silver medal compete against each other in *repechage* (another single elimination draw) to determine the bronze-medal winner.

Technique important

A technically sound throw in which one's opponent lands on his or her back with considerable force or speed is an *ippon*, which concludes a match. *Ippons* can also be scored for a 30-second pin or when an arm lock or stranglehold forces an opponent to say *maitta* ("I give up").

If neither *judokas* scores an *ippon*, the match is won by the one who scores the most *wasa-aris* (almost an *ippon*, *yukos* (almost a *wasa-ari*), or *kokas* (almost a *yuko* — a throw onto the opponent's stomach or buttocks). If no one scores any points, the referee and judges simultaneously point to the *judoka* they felt was the most aggressive. The one who receives at least two of the three votes is declared the winner.

While few of us know the names of Canadian judo competitors (Nicolas Gill, John Karnik, Niki Jenkins, Jane Patterson), in other countries *judokas* have more renown. A competitor like Ryoko Tamura, a gold-medal winner from Japan, has a film crew following her every move. Japan and Korea finished one-two overall at the 1993 championships.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Small world

Donella H. Meadows

* If the world were a village of 1,000 people, it would include:

584 Asians
124 Africans
95 East and West Europeans
84 Latin Americans
55 People of former Soviet republics
52 North Americans
6 Australians and New Zealanders

* The people of the village have considerable difficulty in communicating because:

165 people speak Mandarin
86 English
32 Hindu/Urdu
64 Spanish
58 Russian
37 Arabic

That list accounts for the mother tongues of only half the villagers. The other half speaks (in descending order of frequency) Bengali, Portuguese, Indonesian, Japanese, German, French and 200 other languages.

* In this village of 1,000 there are:

329 Christians (among them 187 Catholics, 84 Protestants, 31 Orthodox)
178 Moslems
167 "non-religious"
132 Hindus
60 Buddhists
45 atheists
3 Jews
86 all other religions

* One-third (330) of the 1,000 people in the world village are children and only 60 are over the age of 65. Half the children are immunized against preventable infectious diseases such as measles and polio.

* Just under half of the married women in the village have access to and use modern contraceptives.

* This year 28 babies will be born. Ten people will die, three of them for lack of food, one from cancer, two of the deaths are of babies born within the year. One person of the 1,000 is infected with the HIV virus; that person most likely has not yet developed a full-blown case of AIDS.

With the 28 births and 10 deaths, the population of the village next year will be 1,018.

* In this 1,000-person community, 200 people receive 75 per cent of the income; another 200 receive only two per cent of the income.

* About one-third have access to clean, safe drinking water.

* Of the 670 adults in the village, half are illiterate.

* The village has six acres of land per person, 6,000 acres in all, of which:

700 acres are cropland
1,400 acres pasture
1,900 acres woodland
2,000 acres desert, tundra, pavement and other wasteland.

The woodland is declining rapidly; the wasteland is increasing. the other land categories are roughly stable.

The village allocates 83 per cent of its fertilizer to 40 per cent of its cropland — that owned by the richest and best-fed 270 people. Excess fertilizer running off this land causes pollution in lakes and wells. The remaining 60 per cent of the land, with its 17 per cent of fertilizer, produces 28 per cent of the food grains and feeds 73 per cent of the people. The average grain yield on that land is one-third the harvest achieved by the richer villagers.

* In the village of 1,000 people, there are:

5 soldiers
7 teachers
1 doctor
3 refugees driven from home by war or drought.

* The village has a total budget each year, public and private, of over $3 million — $3,000 per person if it is distributed evenly (which, we have already seen, it isn't). Of the total $3 million:

$181,000 goes to weapons and warfare
$159,000 for education
$132,000 for health care

* The village has buried beneath it enough explosive power in nuclear weapons to blow itself to smithereens many times over. These weapons are under the control of just 100 of the people. The other 900 people are watching them with deep anxiety, wondering whether they can learn to get along together; and if they do, whether they might set off the weapons anyway through inattention or technical bungling; and, if they ever decide to dismantle the weapons, where in the world village they would dispose of the radioactive materials of which the weapons are made.

Donella Meadows is the principal author of "The Limits to Growth" (1972). This text appeared on a poster published for the Earth Summit in Rio de Janeiro in June 1992. The poster is available through Value Earth, telephone 609-641-2400 (fax 609-272-1571).

Cinema/Media

Household Saints

Rated PG
Stars Tracey Ullman, Lili Taylor
Directed by Nancy Savoca

Household Saints is a strange American movie that won acclaim at this year's Toronto film festival. It's oddness is not all bad, certainly. But the film suffers from both dramatic flaws and a kind of inside-jokiness; it is not nearly as good as many critics have said.

Household Saints is both unusual and refreshing in that its major subject is religion, specifically a peculiarly Roman Catholic approach to Christianity. What it does with that subject, without being cynical, is sometimes humorous and now and then enlightening, but more often disquieting.

The main story is first about Joseph and Catherine Santangelo, a couple in New York's Little Italy. Later, it focuses on their only child, Theresa, who wants to become a saint. The story is set as a flashback within a present-day dinner table conversation. That device allows the main story to take on fable- or parable-like qualities, making the viewer wonder just how much should be taken at face value.

That's an important thing to wonder about because the film's primary question becomes: Does Theresa Santangelo go crazy, obsessed with religious zeal — or does Jesus actually appear to her in a vision?

Living superstitions

The Catholicism of this film is fraught with both Old World superstitions brought over from turn-of-the-century Italy and the strict, nearly as superstitious American Catholic school-bred faith of several decades ago.

Theresa is named after Saint Therese of Lisieux, the "Little Flower," whose biography (*The Life of a Soul*) was held up to generations of Catholic kids as a supreme example of self-effacing good works.

Theresa Santangelo senses, correctly of course, that Christ demands our all, that Christianity is not a part-time religion. And she senses that she can (and must) serve him in things as menial as scrubbing floors and ironing shirts.

How does a 'non-saint' serve?

But not having a holistic grounding which sees "all of life as religion," to make Christ the Lord of her life she must struggle to weld "nature" and "grace" together. And the only way to do that is to become a "household saint": a miraculously extraordinary, and extraordinarily *good* young woman, a "bride of Christ," committed to an endless procession of self-denying deeds for others.

Household Saints contains a sad and rather odd subplot that seems an ill-fit in this picture. Theresa has an unmarried uncle who has loved opera all his life. He becomes enchanted by *Madame Butterfly* and finally becomes obsessed with Oriental culture and the finding of a perfect Asian bride. But his dreams remain dreams, which finally deteriorate into a nightmarish alcoholic stupor. Where is "Saint" Theresa? Her otherworldly preoccupation prevents her from providing any solace to her uncle's twisted and terrible loneliness, and his life (of which she seems only dimly aware, though he lives nearly next door) ends in tragedy.

Is this curious subplot meant to demonstrate that one obsession is as bad as another, religiously motivated or not? That's a possible interpretation, though on the whole *Household Saints* is quite sympathetic to Theresa and seems to grant that she truly may have been a saint, obsessed or not. But it also posits that the other women in the film (who are not looking for miracles like Theresa was), with their life-long, self-sacrificing service to "their men," are also "saints." How far apart are devotion and obsession?

For Catholics viewers I've talked with, the film taps into memories of a very real but mostly bygone era when few questioned the requirements of faith which were minutely prescribed by their church (and schools). In an age of (ironically) both growing secularism and increasing rediscovery of the Bible within the Catholic Church this film depicts a familiar aberration. For Protestants, watching *Household Saints* is like looking in on something vaguely familiar yet simultaneously alien and perhaps even remotely offensive. For all who see it it is likely to spark spirited discussion and undoubtedly some difference of opinion about the filmmakers' intent.

See Q & A on page 15

Cinema summaries

Marian Van Til

Ontarians, British Columbians biggest movie watchers in Canada

Marian Van Til

OTTAWA — A Decima Research poll recently indicated that in the first half of this year, 44 per cent of Canadians attended at least one movie in a theatre. The highest number of moviegoers was in Ontario — 50 per cent — with 48 per cent in B.C. and 32 per cent in the Atlantic provinces.

The survey indicated too that 67 per cent of the 1,200 adults who took part in the survey had rented at least one video in the previous six months; and 20 per cent of those surveyed had rented *20 or more* videos in that same period. Again, the highest number of movie renters was in Ontario and B.C. — 71 per cent in Ontario and 72 per cent in B.C. rented at least one video in six months. (There were, however, no figures for Quebec.)

The poll also revealed that two-thirds of Canadians want a uniform, nationwide television and movie rating system rather than the separate provincial ratings systems now in place. Canada is the only Western country without a national ratings system.

Advertisers still leery of racy TV program

NEW YORK, N.Y. (EP) — Though initial concerns about language and nudity in ABC's "NYPD Blue" caused a record number of affiliates to preempt the program, 12 of the original 57 holdout affiliates have begun airing the program, and independent stations in a number of markets have contracted with ABC to air the program that the local network affiliate has rejected.

The program has drawn high ratings, but mainstream advertisers are still staying away. Betsy Frank of the Saatchi & Saatchi advertising agency told *USA Today*, "Our advertisers have specific content guidelines that we're still adhering to, and we're not being swayed by the fact that 'NYPD Blue' is a hit."

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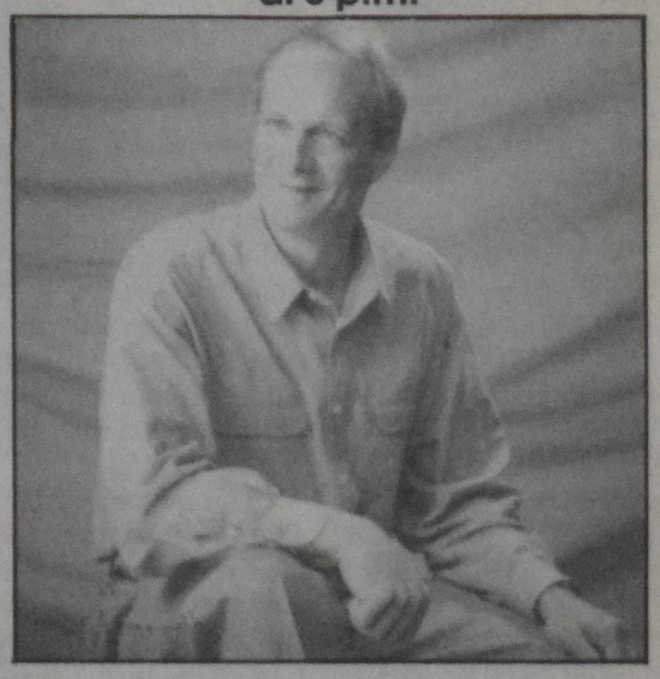

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Church, Marian Van Til, page editor

Fingers do some of the walking for missionaries in Japan

PHOTO: COURTESY CHRISTIAN REFORMED WORLD MISSIONS

Rev. Tateishi baptizes a new member of the Tokorozawa Church. Rev. Larry Spalink (right) says most new members hear of the church through ads in the yellow pages.

TOKOROZAWA, Japan (CRWRM) — The simple Japanese phrase *moshi-moshi* is proving to be a powerful evangelistic message. The expression is the way the Japanese answer the phone, and it is how the message on the answering machine at the Tokorozawa Reformed Church begins.

Enough of the 310,000 residents of Tokorozawa, a suburb of Tokyo, have noticed and responded to the church's ad in the two-inch-thick local yellow pages to make the telephone more than a modern convenience in high-tech Japan.

"The yellow pages ad is actually the most effective way we get responses in terms of people coming to church," says Larry Spalink, a missionary with Christian Reformed World Missions who placed the ad. The Tokorozawa Reformed Church is the only church in the city with an ad in addition to a listing. "When I first applied for our phones I was asked if I wanted to run ads. And when you're starting a church from scratch, you're desperate and use many means to draw people in!"

Effective method

The ad cost $585 (U.S.) per inch in Tokorozawa. Spalink placed a similar ad in the yellow pages in Numazu for the church there at a cost of $460. The yearly yellow pages ads are a better deal than the $1,000 it can cost to place 20,000 inserts in a local newspaper that will only be seen for a day. And Spalink knows the money is better in terms of results as well.

"When people come to church for the first time they're asked to fill out a form," Spalink explains. "We get the usual data — name, address, church affiliation, can we send materials and so on. But we also ask how they heard about us. The yellow pages ad is the response most commonly checked off."

The yellow pages ad gives the church an image of permanence and stability. When people call they hear a three-minute message — recorded by Tokorozawa's Japanese pastor, Rev. Tateishi — that has a biblical theme and is changed every week. The ability to talk over the phone anonymously is a significant attraction to many Japanese who are quietly seeking spiritual answers.

"A lot of the calls we get are from people who have mental problems or marital problems, and the church has the reputation of being a listening ear without asking for people's names," Spalink points out. "One man confessed to two murders and over conversation became a Christian. I have never seen his face to this day."

Ultimately, the goal of the Tokorozawa Church is to see more faces in church. The city has added 25,000 residents over the past five years alone and it continues to grow. Tateishi and the Tokorozawa congregation, meanwhile, continue to reach out in many ways to get residents and anyone else who is seeking hope in Christ. The yellow pages ad and the telephone message are just another way they are trying to help people answer the Spirit's call.

World evangelization group reaffirms spiritual warfare

Suggests specific solutions to inherent dangers

LAUSANNE, Switz. (WE) — The Intercession Working Group (IWG) of the Lausanne Committee for World Evangelization has issued a statement on spiritual warfare.

The Lausanne committee's concerns are to help its constituency to stay firmly within the balanced biblical teaching on prayer; to provide clarity, reassurance and encouragement to those for whom the emphasis is causing confusion and anxiety; and to harness what is biblical, Christ-exalting and culturally relevant in the new emphasis to the work of evangelization so that it yields lasting fruit.

Written at an IWG meeting in London, the statements begins with a reaffirmation of the section of the Lausanne Covenant on "Spiritual Conflict" which reads: *We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil... We need both watchfulness and discernment to safeguard the biblical gospel.*

"We agreed that evangelization is to bring people from darkness to light and from the power of Satan to God (Acts 26:17)," the statement goes on. "This involves an inescapable element of spiritual warfare."

The Lausanne committee noted that the Western church and the missionary movement from the West had seen the remarkable expansion of the church in other areas of the world without special emphasis being given to the subject of spiritual warfare.

"Our members from Africa and Asia reminded us that, in their context, the powers of darkness are very real and spiritual warfare is where they live all the time," says the statement. "Their families are still only one or two generations removed from a spiritist, animist or occult heritage.... We wondered if the time we have had the gospel in the West has made us less conscious of the powers of darkness in recent centuries."

The Lausanne Covenant also notes "that the influence of the Enlightenment in our education, which traces everything to natural causes, has further dulled our consciousness of the powers of darkness.

A changing situation

In recent times, the statement notes, several things have changed:

* The initiative in evangelization is passing to churches in the developing world, and as people from the same background evangelize their own people, dealing with the powers of darkness has become a natural way of thinking and working. This is especially true of the rapidly growing Pentecostal churches.

* The spiritual bankruptcy of the West has opened up great interest in Eastern religions and drug cultures and brought a resurgence of the occult in the West.

* The massive migrations of people from the Third World to the West has brought a torrent of non-Christian worldviews and practices. Increasing mobility has also exposed developing countries to new fringe groups, cults and Freemasonry.

* The secular media has sensationalized and spread interest in these occult ideas and practices. This was marked by the screening of the film *The Exorcist*. In the Christian world, the books by Frank Perretti and the spate of 'How to...' books on power evangelism and spiritual warfare have reflected a similar trend.

Avoiding the dangers

The Lausanne committee's antidote to the dangers of the current situation addresses specific dangers:

1. There is a danger that we revert to think and operate on pagan worldviews or on an undiscerning application of Old Testament analogies that were in fact superseded in Jesus Christ. The antidote to this is the rigorous study of the whole of Scripture always interpreting the Old Testament in the light of the New.

2. A preoccupation with the demonic can lead to avoiding personal responsibility for our actions. This is countered by equal emphasis on "the world" and "the flesh" and the strong ethical teachings of the Bible.

3. A preoccupation with the powers of darkness can exalt Satan and diminish Jesus in the focus of his people. This is cured by encouraging a Christ-centred and not an experience-centred spirituality of methodology.

4. The tendency to shift the emphasis to "power" and away from "truth" forgets that error, ignorance and deception can only be countered by biblical truth clearly and consistently taught. This is equally, if not more important than tackling bondage and possession by "power encounters." It is also the truth that sets us free, so the Word and the Spirit need to be kept in balance.

5. There is a tendency to emphasize technique and methodology in the practice of spiritual warfare; when this is dominant it can become a substitute for the pursuit of holiness and even of evangelism itself.

Church

The church and dancing elephants

A Presbyterian Comments

Robert J. Bernhardt

Teaching the Elephant to Dance is the captivating title of a book by James Belasco (New York: Crown Publishing, 1990). Writing on *change*, Belasco contends that every organization, whether it is large or small, needs to know to adjust to change.

He builds an analogy between corporations and elephants, based on the way elephants are taught control by their trainers. Young elephants are restrained by shackling them with heavy chains which are attached to deeply embedded stakes. The elephants get so accustomed to this restraint that even when they grow powerful enough to pull out the stakes they don't attempt to do so. They don't try to escape because they have been conditioned to limit their movements.

Belasco contends that organizations, like elephants, have often been conditioned to accept limitations that aren't real. They are restricted by old ideas and old ways of doing things that need no longer apply. Persistent attempts to recreate previous successes, or the bondage of the way things have always been done, are often a much greater restraint than any real physical limitations.

Inspiring vision needed

Belasco declares that the key to change and the "very essence of leadership" rests upon having an inspiring vision of what you wish to accomplish. To him this is not simply some catchy slogan to beguile the consumer, but a reflection of deeply felt values. Everything then flows from that vision. Belasco considers it critical that everyone from the top leadership in an organization to the most lowly worker be motivated to share the vision.

While Belasco builds his model for empowering commercial organizations, what he has to say seems to apply with equal validity to religious ones, or to any enterprise in which people are required to work together to attain a goal. Perhaps the challenge within the church is that we assume our vision is already defined. While it may be true that Christ set forth a vision for his church, it is not at all clear that we within the church today grasp that vision clearly. Too often it seems we are pursuing our own individually adjusted perceptions of that vision, causing it to lose its power to form a central focus for what we are aspiring to do together.

A diversity of vision

Just as there is not one single right vision for every company in a given industry, various branches of the Christian church may enunciate their vision in somewhat different ways. Indeed, given the peculiar grassroots structure of the church, we may even expect a certain diversity of vision within a Christian denomination. However, if when we get down to the local congregation there still doesn't seem to be some commonly shared vision shaping what is happening, perhaps it should not surprise us if nothing much *is* happening.

No dancing

People within the church assume that we already share a vision. However, when you ask around in the typical congregation you will soon discover that this assumption must be challenged. Indeed, even when a common vision is shared, it is often not focused sharply enough to really shape what is happening. Too often the bonds of conditioning are still in place and the elephant isn't being allowed to dance.

The Bible says nothing about elephants and relatively little about dancing. However, it certainly does talk about having a vision. Perhaps we would do well to heed the insights of people like James Belasco in order to break free from old patterns that stand in the way of effective collective action in the name of Christ.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Want a gun — or a college education?

ST. PAUL, Minn. (EP) — A St. Paul, Minn., minister is trying to raise $1 million to provide college scholarships for at-risk young people. Rev. Walter Battle, pastor of Gospel Temple Church of God in Christ, plans to award scholarships to young people who turn in their guns.

"Something's got to be done," says Battle. "It's up to the adult citizens to do it for the sake of our youngsters. We've got to get guns out of youngsters' hands. If they have a college they want to go to, and chosen a field that they want to study, I will get behind that and support them. The young people are going to say, 'Thank God somebody cares,'" Weapons collected through the program will be given to the police department to be destroyed.

Canadian Christians aiding Angola

LUBANGO, Angola (EP) — World Relief Canada, working with the Association of Evangelicals of Angola, will distribute dry foods to approximately 20,000 people in the next nine months in Angola's southwestern Huila Province. The United Nations has reported that at least 1,000 people are dying each day due to the consequences of renewed warfare in Angola, and almost two million are believed to be threatened by starvation as the 16-year-old civil war continues.

Conservative Lutherans band together

ANTIGUA, Guatemala (EP) — Conservative Lutheran leaders have laid the foundations of a new international organization they hope will protect the historic Lutheran confessions and a high view of Scripture from the assaults of liberalism, reports Religious News Service (RNS)

The International Lutheran Council (ILC), formed at a September meeting in Antigua, Guatemala, claims 25 Lutheran bodies as members. The new body plans to engage in areas of mission and ministry similar to those of the larger Lutheran World Federation, a group that is a frequent target of conservative critics, although the ILC claims that they are not in competition with the LWF.

Mission in Nepal begins relief for flood victims

KATHMANDU, Nepal (EP) — Following a flood that killed over 1,000 people in Nepal, United Mission to Nepal (UMN) has begun to bring aid into Kathmandu. More than 180 miles of roads were washed away as a result of the flooding, making transportation of basic supplies to the capital impossible for a month.

UMN treasurer, Myles Walburn, says, "To what extent UMN will be involved is not clear yet, but we will definitely do what we can in our project areas. The cost for minimal restoration in Okhaldhunga and Dhading only is estimated to cost $45,000."

Officials estimated that 15,000 homes were destroyed by floods and landslides. Thousands were left without homes and crops, reported UMN News.

Fair and equal distribution of supplies is difficult, says Heinrich Pederson of the UMN, because of the number of poor migrants who travel back and forth over the border of India.

"Another problem is to make sure that the relief assistance primarily reaches those who are specifically affected by the local Disaster Relief Committee and the Red Cross and they are trying their best to handle these difficult judgments," explains Pederson. "But it is important to make the distribution phase as short as possible in order to start a more long-term rehabilitation work."

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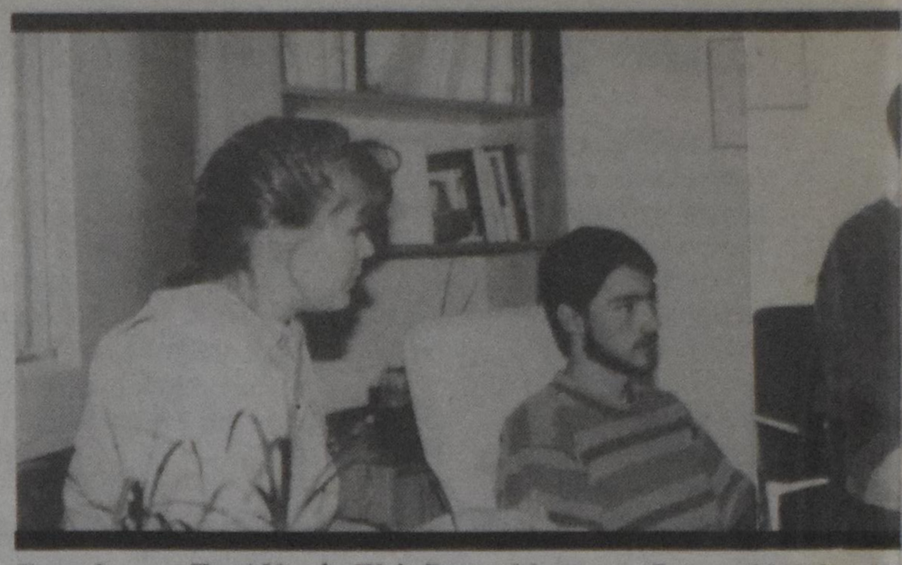
Feature

Are *instant intimacy* and *fear of commitment* the *hallmarks of our society?*

A discussion with a group of The King's College students and staff



From l. to r.: Terri VanderWal, Bryan Meetsma, George Maigler, Ha

While Bert Witvoet was in Edmonton for the official dedication ceremonies of The King's College's new campus, he met with four students and three faculty members of The King's to discuss the topic "Intimacy and Commitment." The discussion was kick-started by the editor as he read from a transcript of a CBC program called "Instant Intimacy."

According to one participant in that program, people today "rush to disclose their darkest secrets; casual acquaintances share the details of their sex lives; a stranger in the next airplane seat explains why his wife kicked him out." Later on in the program someone makes the observation that "baby boomers have more trouble making a commitment to another person than their parents did."

Bert Witvoet met with students Jennifer deGroot from Sarnia, Ont., Bryan Meetsma from Edmonton, George Maigler from Cambridge, Ont., and Terri VanderWal from Duncan, B.C., and with staff members Marlene Brouwer, college counsellor, Alyce Oosterhuis, associate professor of education and psychology, and Harry Van Belle, associate professor of psychology.

Bert Witvoet

Instant intimacy

Bert: Is it true that we live in a time when intimacy is instant?

Harry: I wonder if this really is the age of intimacy. It's quite possible that people are willing to open up to strangers but not to spouses or children or parents. When you open up to someone you live with, that has consequences.

Jennifer: Nobody [in the CBC interview] said what intimacy was. They all just talked about it. But nobody said it was physical intimacy, or talking or doing things together.

Bryan: Just spilling your guts is not intimacy. That's just dumping.

Jennifer: Some don't know how to share their core. If they like someone, they open up right away. There's no respect for beginnings and for starting things gently, for being patient, for treading lightly.

Alyce: I don't really think that people today instantly share that which is most painful. When a person shares something intimate, that something has been worked through.

I teach a class and we break up into seminars. There are never more than 20 in a group. Through the years we have had people tell the group they're anorectic or they have been abused, but not everyone could do that. And it has worked only in those seminar groups where everyone felt a level of comfort and support from each other. When you think of the conditions that are needed for sharing, it may not have changed all that much over the years.

Bert: Maybe you students can say how true it is of your generation that there is sharing.

Terri: I think that women want to talk more. The guys don't push for it as much, it seems. Sometimes they respond.

George: For me intimacy is not always saying, "This is what I feel." Intimacy may be learning what others feel and how you interpret that — the way you take in things, experiences around you, instead of always focusing on yourself as an individual. I tie that in with the idea that society is too individualistic. Being, to me, is also community. Real intimacy for me would be the ability to share not just with another individual but with the community as a whole.

Bert: That ties in with the narcissism the interview talked about. People are often not so much sharing who they are as the things that have happened to them.

Bryan: I think that immediate intimacy is impossible. It takes two people to interact, and that takes time as people go deeper and deeper. Even the idea of expecting intimacy is very selfish. There has to be a greater focus on giving than on receiving. Intimacy is not about keeping a score sheet.

Harry: Our capacity for intimacy may well be defined by how well we can empathize — sense the feelings of other people rather than our own. Maybe we're not more capable of being intimate, but there are many things you can now talk about that you could not talk about before. You can talk about sexual feelings, you can talk about negative feelings. In a sense the climate is more permissive to express those feelings.

Marlene: There is a more affirming climate now for feelings to be expressed and received.

Bert: Do you mean that in terms of the Christian Reformed Church?

Marlene: No, I mean that in general. I'm not with the Christian Reformed Church, but I find it in my circles also.

George: Is not being afraid to say what you feel true intimacy? People have to know that there will always be a certain limit. That there is a distinction between being able to spit out everything and being intimate.

Alyce: What you are saying is that we do have our social taboos that we do not bring up even in those most intimate moments. I have a friend for whom the most intimate, secret thing is not how often you have sex each week but how much money you make.

Bert: What I hear you say, George, is that you believe there ought to be certain boundaries.

George: You should be tactful in the way you speak to people. It's all about respect, some sort of decency in our society.

Bert: Have you experienced that people have shared things too quickly or shared too much?

George: Exactly. Some people think they're being intimate by discussing certain things they have done, and yet, I sense there might be a confusion as to who they really are. It's just talk and talk and talk. There's no real clarity [about] where they're coming from or the purpose for sharing what they do share.

Fear of commitment

Bert: Why don't we switch to the second point of our discussion. Is there a fear of commitment in our society? Is it valid to say that people are more afraid of commitment today than in the past?

Terri: I don't know what it was really like then.

Bert: Is there a reluctance in your generation to be committed?

Terri: There may be, I'm just not very sure.

Bryan: It's not so much a fear. There are more possibilities today. People are looking for different things in life. Instead of focusing on getting married and having a family the focus can be more on having a career. You don't have to get married; you can just live together. Some people see some benefits to that.

Marlene: It does get harder to make commitments for a long time because the world is changing so rapidly. It's difficult to envision a lifetime commitment these days because your career used to last a lifetime. It no longer does. It's all relative to the environment.

Harry: I have some ex-

VanBelle, Alyce Oosterhuis, Jennifer deGroot, Bert Witvoet and Marlene Brouwer

PHOTOS: ALICE WITVOET

perience with interviewing young people in Holland. That's where this particular question came up, not so much that they were afraid, but they were more cautious. It came up in the context of quite a number of young people living together. They said, "We see so many people divorcing, so many marriages are on the brink, we feel we have to be sure." The cohabitation is a period of trying things out. They do everything the same as married people with one exception: they don't assume that they are committed to one another. They haven't said "I do" yet.

Bert: I find that a roundabout way of saying that they're afraid of commitment. Saying, "We want to do it right" and going through all the motions of being married is like saying, "We want to eat the egg without breaking it." You prick a hole in the shell, suck out the egg and pretend you haven't touched the egg. To me it still sounds as if they are afraid of commitment.

Harry: That's true. Commitment is not a matter of calculating. It's a choice, and the choice occurs prior to the calculation. In my parents' generation it was much clearer what it was to be married. There was a lot more certainty. In that sense it was easier to make a commitment because you could depend on one another doing the expected thing. It's true that there is a lack of commitment today, but it's relevant to marriage being a much more difficult job because of the uncertainty and the change.

Alyce: We still see a lot of instant commitment.

Bert: What do you mean?

Alyce: A lot of Christian Reformed youth are still marrying. It's a choice that may be made too easily. I have seen couples for whom everything is focused on the year before the wedding. Almost every wedding today has all the traditional trappings, with all the bridesmaids and ushers, etc. Then six months after the wedding they say, "Gee, this isn't quite the way I thought it was going to be." We must realize that commitment also needs work.

Bert: If a lot of people are still getting married in our circles, does that mean that we are an aberration in our society?

Harry: I would say that the single young adults group in the CRC is certainly larger now than it used to be.

Terri: I think we've become more individualistic. Even if we do make a commitment we feel it's a lot easier to break it. "Oh, I'm not happy here, so what's the point?" If we're not happy with this person then we get a divorce and then we'll be happy with someone else.

Marlene: I hear people say they're willing to commit themselves to a relationship as long as it is good for both of them. But when it's not good anymore,there is a recognition that that relationship had a life of its own, a beginning and an end. And marriage is seen as an impossible promise to make, to have a relationship that will last for a lifetime. That's not the basis I'm marrying on.

Bert: Is that maybe because relationships are so isolated. In the past, relationships were far more intertwined with the community?

Marlene: Yes, and it also had to do with economic dependence.

Harry: Marriage is far more than a relationship. It's an institution. It's a place where children come into this world. It's a building block, so to speak. It has its own life expectancy apart from relationships.

Someone: Like the Everready battery, it goes on and on and on. (laughter)

Harry: That's right. It's the tie that binds and binds. Sometimes marriage and a relationship coincide. It helps to think of the difference between a deal and a commitment. I think we make better deals today than we make commitments. A deal is, "You scratch my back and I'll scratch yours." A commitment is, "I'll scratch your back whether you scratch my back or not." Maybe that's something we are not so ready to do today.

How are intimacy and commitment connected?

Bert: What's the connection between intimacy and commitment?

Harry: The premise of the interview you read is that somehow there's an opposition between intimacy and commitment. I'm saying, "No, you have to have a relationship or commitment for people to be really intimate with each other." Because if I open up to you and I don't know you're committed to me as a friend, I'm going to keep my mouth shut. It works the other way, too. If you open up to other people that generates a commitment, all other things being equal. So I think that commitment and intimacy, instead of being each others' opposites, complement each other.

Bert: We could use the image of the hearth and the fire. The fire in the hearth provides heat and the hearth protects that fire, keeps it from being blown out. Perhaps commitment can be seen as the hearth and intimacy as the fire. But can we have commitment without intimacy?

Harry: It's possible that a lot of people had commitment in the past but very little intimacy. It became a custom to live together and not a real commitment. Because where there's real commitment, you open up.

Bryan: Things don't always run very smoothly even within a marriage. When things are not working out, you still need to live up to your commitment and try to work it out.

Terri: Maybe this generation is reacting to what happened before. As far as I can see it, there was a lot of commitment. For a lot of people the commitment was so strong it was confining them because they were not intimate. Maybe commitment is not so important to us because we saw what happened to the last generation.

George: Now we're giving commitment a negative image. Why can't we see commitment as giving individual freedom. We seem to be saying that commitment is basically something that hurts.

Bert: But what if commitment is simply a stubborn holding on to each other? There's no life, there's no experience of love, there's no sharing going on, but boy, I'm going to be faithful to this relationship. What's that like to you?

George: Commitment, for me, at least, is an expression of the love you have for someone else, no matter what. It's not about feeling good together or seeing eye to eye. What is your foundation for a commitment? Is it based on your relationship with Christ, or things of this world or on an ideology you have? If commitment is based on your relationship with Christ then your marriage should exemplify the love that Christ had for the church, which was unto death.

Bert: Maybe we can speak of a pseudo-commitment. Maybe Terri was saying that your generation is reacting to a pseudo-commitment of the previous generation.

Bryan: The interesting thing then is that the previous generation suffered from pseudo-commitment and the present generation suffers from pseudo-intimacy. What about the next one? What are they going to do?

Bert: That's a good point. If we're going to generalize about generations, the one is as bad as the other.

Jennifer: I don't really have any comments about generations.

Bert: How do you see commitment?

Jennifer: I can commit myself for a short period. I lived in a community for a year. I could give all of myself, but it was only for a year. I think commitment is difficult but it's wonderful. It's the only way that I can really function, for instance, by sticking it out at school.

Marlene: In a living relationship commitment needs to be followed up by ongoing recommitment.

Jennifer: It's that way with intimacy too. If you're in relationship and intimacy is dead, keep working on it.

Next week psychology graduate student Herb Vanderbeek of Winnipeg will share some of his thesis findings on how Christian Reformed young adults experience intimacy.

Society

Does self-protection have a down side?

Gordon R. Lean

ON TOUR IN CHINA with Queen Elizabeth in 1986, Prince Philip was reported to have remarked to a group of students from Edinburgh who were studying there that Peking was "boring," and that the students from Scotland, if they stayed much longer in that place, would develop "slanted eyes." These bigoted remarks were certainly unwise coming from a visiting prince, especially since at that time relations between the British and the Chinese were on the upswing.

One can understand the umbrage taken by the Chinese. Peking, with a 3,000-year long history and once stamping ground of the great Kubla Khan, the City of Five Cities... boring?

Then, as if to compound insult, the remark about the slanted eyes — an ethnic slur, certainly. Even the British aristocracy was not amused.

This said, however, I'm inclined to believe the prince was sincere about not intending harm by his remarks. The students from Edinburgh did no service to the prince or to themselves by their disclosure of his sentiments, no doubt made in an unguarded moment.

Living in fear of misstep?

A climate exists today, part of the responsibility for which must be laid at the feet of many human rights organizations and societies worldwide. While much has been done by many of these organizations that has contributed to the relief of suffering and the provision of needed food and clothing, there are others who appear to exist solely for the purpose of guaranteeing people's rights and privileges, even the freedom from censure of any kind, tribal and personal. The result is we are all afraid of saying or writing the wrong thing.

We live in daily fear lest we suggest anything that might constitute a slur of any kind, especially on any given minority group. We also build protective bars around ourselves. We want guarantees that others will be kept from voicing against us anything that would cause ourselves, our group, or our national distinctions to be held in disrepute. We demand to be well thought of. We insist that whatever observation is made of us must serve to elevate, to increase our stature among others. We want our stock raised. And in so doing we end up with a lamentable hypocrisy.

Pride of identity very human

Pride of race or clan is a built-in facet of human nature, however we think about it. On March 17 every Irishman worth his spuds rejoices in the "wearin' of' the green." Come the fourth of July, every warm-blooded American will burst with justified emotion on the singing of "The Star Spangled Banner." Every Briton, loving the isle whose ships once ruled the seas, may well develop a lump in the throat on hearing the immortal words of Shakespeare in Richard the Second, "This blessed plot, this earth, this realm, this England."

And in beautiful harmony with these sentiments come the words of Sir Walter Scott,

Breathes there a man with soul so dead,
Who never to himself hath said
This is my own, my native land?

Do not all these evidences of patriotism remind us that such is an integral part of the human psyche?

Yet, granting this, patriotism coupled with an inordinate sense of self-pride may well make of us individuals forever on our mettle against every voice lifted against us, if only in light banter. It is easy to forget that approval from others can not be legislated or enforced, however much it is desired.

Taunts reprehensible

Many people have been abused by the taunts and the name-calling of others. This is reprehensible. Others have been the recipients and the givers of good-natured and non-malicious remarks. It is of these I speak. There will ever be those that despise others due to their social status, their creed or their race. In so doing they reproach their own Creator (Prov. 14:1, 17:5). They also indicate the entertainment of a too-lofty estimation of themselves.

I do not advocate the continuance of the use of racial slurs or ethnic put-downs. I was rebuked recently by a family member for calling a nut I was eating a "nigger toe." I will not do it again.

Yet I think that civil rights protagonists have done us some degree of harm. I ask myself: "Have they spawned among us a protectionist philosophy that has made us all too thin skinned?" Like the tiger in the long grass, have we been primed to spring, to pounce, to get even with whoever should dare to breathe the slightest word that could be construed as lessening our dignity? The Master said, "Beware when men shall speak well of you." Was he suggesting: Care little for what men shall say against you? Nothing that anyone shall ever say about us is as important as what we *are*.

We need to laugh at ourselves sometimes — and let others laugh with us, or *at* us, if they wish. We might discover it's much better than being at each other's throats.

Gordon R. Lean is a freelance writer from Fort Saskatchewan, Alta.

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Don't use professional fundraisers, Mennonite Central Committee Canada told

CALGARY, Alta. (MCC) — Should Mennonite Central Committee (MCC) Canada engage professional fundraisers to raise money for its work in Canada and around the world? The answer from delegates and visitors attending the agency's annual meeting in Calgary last month was an unqualified No.

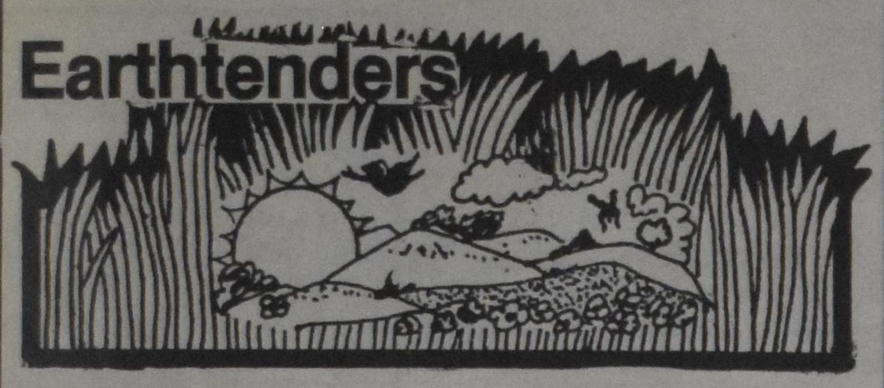
Whether or not to employ professional fundraisers in an increasingly competitive market for charitable donations was just one of the questions the agency asked at the meeting, which brought together representatives from 10 Canadian Mennonite and Brethren in Christ conferences and five provincial MCC organizations.

When asked if MCC should spend more money or a greater percentage of its revenue on more promotion, participants also said no, although one group said the agency should spend money "on better promotion — much of what is on now is dull." Others agreed that the fact that MCC spent little on promotion was attractive to them: "MCC is highly regarded for not spending a lot of money promoting itself," one group noted.

Other comments included the affirmation that education and promotion should go hand in hand; that MCC should tell people about its needs, "but don't beg for money"; that the agency should "make full use of all available media" to get the message out; that promotional materials need to be attractive, but "not necessarily glitzy"; and that the best way to appeal to people is to call them "to commitment and faithfulness, not just to give money."

There was a mixed response to whether MCC should more aggressively fundraise outside of its supporting constituency; some worried about whether it might cause the supporting churches to "lose control." Another group cautioned that it would be better to "raise friends, not just funds."

As to whether MCC should follow the lead of other organizations which have a highly visible "image maker," the general feeling was that everyone connected to MCC helps to shape the agency's image. One group noted, however, that "we need models or heroes with a passion" for the work of MCC.



Our place and task in the environment **John Wood**

Majoring in the minors

It appeared just a few minutes after we lit the gas lantern. "It's *hesperophylax*!" I shouted to those cooking dinner around the campstove. "It's one of the most attractive caddis flies in North America, and very common around our lakes and streams in the fall."

The response is always the same: "Uh... what's a caddis fly?"

Caddis flies are moth-like aquatic insects which in the juvenile stage make a portable case out of sticks, leaves, sand grains or sometimes from small pebbles.

Nearly everyone who has poked around a stream has seen one. Fly fishermen tie exquisite imitations of either the adults or the larvae to entice big fish. But few of us notice the adults, which mostly fly at dusk; and fewer still connect this moth-like creature to the "periwinkle" in the water. I have studied these animals formally now for nearly 20 years. Yet long before that (I think I was about five at the time) I met them in a stream at our church camp. You might say that I have been majoring in minor species ever since.

Good for what?

Next to knowing what a caddis fly is, people want to know what they're good for. What do they *do*? Once they know that this insect is an important link to rainbow trout in the food chain, most people are satisfied. We really are committed to finding uses for things, no matter how insignificant the item.

That kind of curiosity is especially trying when we consider the biosphere. The living component of our planet is filled with plants and animals about which we know little or nothing. (Recall that we haven't even *named* 50 to 85 per cent of the species on planet Earth.) But while we are individually interested in the new things we meet in the creation, we sometimes act as if minor species don't count. "What are they good for?" quickly becomes "What good are they anyway?" when a minor species seems to stand between us and what we want.

So let's look at just what good these "minor species" might be to us.

Our economic and physical well-being is based on numerous minor species. Over 25 per cent of our medicines come out of the tropical rain forests. Our food supply is based on about 20 plants, yet 80,000 are known to be edible. Undoubtedly, among them are valuable crop species awaiting discovery.

Signals of change

One would need to be highly media-phobic not to know that tropical rain forests are in trouble. Yet the tropics are only one biome. What concerns ecologists is the growing recognition that not just a few but numerous groups of organisms are in trouble.

In the last decade specialists have reported sharp declines among diverse communities such as coral reefs, salamanders, frogs and toads, wild mushrooms and temperate butterflies. Few of these creatures will make the evening news. Yet each has a place in its respective biological community.

John Wood teaches environmental science at The King's College, Edmonton.

Cocaine acts as insecticide, study finds

BOSTON (Washington Post) — If insects could read, they might do well to pay attention to the poster that shows a skillet with two fried eggs in it and the caption: "This is your brain on drugs."

Botanists have long noted that coca plants, from which cocaine is extracted, have few insect pests. Even tender, newly emerged leaves rarely show evidence of damage.

Now, researchers at Massachusetts General Hospital have learned the reason: cocaine scrambles the brains of insect predators. It does this by augmenting the action of octopamine, a neurotransmitter found mostly in invertebrate animals. In human beings, cocaine's primary action is on two biochemicals similar to octopamine, norepinephrine and dopamine.

The researchers sprayed a cocaine mist (of varying concentrations) on the leaves of tomato plants, and then released larvae of an insect species that would normally eat the leaves.

After a few minutes of exposure, the larvae "displayed marked behavioral abnormalities, including rearing, tremors and walk-off activity," according to a report in the Oct. 15 proceedings of the National Academy of Sciences. At higher concentrations, the larvae stopped eating and eventually died in a day or two.

In further experiments, the scientists showed that the drug concentration in a coca leaf is enough to boost octopamine's activity in an insect's brain. One action of the neurotransmitter is to suppress the appetite — cocaine has a similar effect on human beings — which, in this case, protects the plant.

Bad year for vegetables, but good year for shared farming idea on Prairies

WINNIPEG, Man. (MCC) — For Manitoba farmer Dan Wiens it was a terrible summer for growing vegetables, but a good year to grow the idea of Community Shared Agriculture (CSA), or shared farming.

"It was a repeat of last year," says Wiens of the poor harvest at his Ste. Agathe farm. "Last summer was the coldest on record and this summer was the wettest."

But if it was a lousy year for vegetables, it was a great year for the shared farming idea, a innovative project which links farmers with city dwellers. Last year Wiens was the only shared farmer on the Prairies; this summer there were 22 others — seven in Manitoba, four in Saskatchewan and 11 in Alberta.

"Last year I hoped we could get four other farms going," says Wiens, who received funding from the Prairie Farm Rehabilitation Administration to promote the idea in the three prairie provinces. As well, the province of Manitoba provided funding so that Wiens could organize a CSA conference in Winnipeg last spring.

Wiens has also received support from Mennonite Central Committee (MCC) Manitoba.

Through Community Shared farming consumers and farmers share responsibility for the production of food. City people pay a local farmer in advance to provide them with fresh, organically grown produce during the growing season. This summer 160 people paid Wiens $180; prices at other farms range from $150 to $230. Wiens hauled produce into Winnipeg once a week, where it was distributed to participants from eight depots.

If it's a good season, everyone benefits. But if it's a poor season, like the last two, the consumers share the risk with the farmer. Wiens says that his shareholders "got back their $180 worth of vegetables," although he was unable to provide them with as many tomatoes, corn and melons as he had hoped.

Few complaints

Despite this, there were very few complaints. "Shared farming isn't just about getting good food, although we do that," Wiens says. "It's a way of promoting a different worldview that takes the cost of factory-style farming on the environment into consideration. It's a way of seeing food as something that should be grown in the context of relationships — if your food is grown in Texas, you have no say about what chemicals go into it."

For Wiens, shared farming is a way of life that is "consistent with many values — that profit is not more important than people or the environment."

Wiens' shared farming venture is administered by a group of 10 shareholders who decide on price, types of produce grown, quantity and other practical matters. "This really makes my job easier," Wiens says.

A manual on how to start a Community Shared Agriculture farm has been written by Wiens. It is available for $5 from the CSA Resource Centre, c/o Maitland Valley Conservation Authority, Box 127, Wroxeter, ON N0G 2X0

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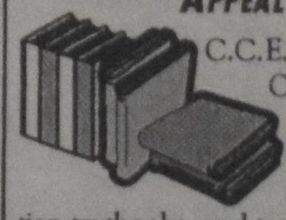

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Books/Meditation

The Bible's teaching on women in ecclesiastical office

***Male and Female, One in Christ: New Testament Teaching on Women in Office**, by Clarence Boomsma. Grand Rapids, Mich.: Baker Book House, 1993. Softcover, 105 pp., $9.75. Reviewed by Adrian Helleman, Toronto.*

The issue of women in ecclesiastical office has produced a lot of heat, but only rarely, much light. In this small book, Clarence Boomsma, a retired Christian Reformed pastor, writes with a clarity refined by many years in the pulpit. He presents a strong case for ordaining women.

Boomsma's arguments are most useful for that large group of people who are uncertain about how to interpret the seemingly conflicting scriptural evidence. He confesses that he himself had not achieved clarity on this issue until he was appointed to a committee which reported to the CRC Synod of 1992. This book is the fruit of his odyssey through the Bible.

Contrary to what is alleged by opponents, Boomsma contends that it is possible to justify the ordination of women as ministers and elders without calling into question the Bible's inspiration and infallibility.That is one of his main points.

The gist of Boomsma's argument is, to quote him: "I have come to see that Paul's prohibition against women believers teaching and exercising authority in the church is rooted not in a timeless principle of female subordination. Rather, as in the case of slavery, it is based on the timeless principle of not fostering unnecessary offence that would hinder the furtherance of the gospel by going against prevailing social conventions." In order to prove this he begins by tracing the controversy's New Testament roots.

Conflicting interpretation of N.T. teaching

The present controversy regarding women in office stems from the interpretation of two lines of thought, both of which are expressed in the New Testament: the equality of women in Christ and women's submission to the "headship" of men.

Boomsma carefully examines the biblical data in order to deal with the allegation of opponents that "to favor women in office is to employ methods of biblical interpretation that are incompatible with humble submission to God's Word and a denial of its authority and full teaching."

Galatians 3:28 is crucial with its theology of male and female equality in Christ. Thus it is the Achilles' heel for those who oppose women in office.

Slavery provides a parallel. Boomsma points out that Paul orders slaves to accept their status and to be obedient to their masters for the sake of the gospel. The parallelism between the grounds on which the apostle bases his instructions to both slaves and women is especially significant. Boomsma therefore asks: "How can opponents of women in office justify relativizing the clear injunctions of Paul regarding slavery but not the instructions regarding women."

Boomsma deals in a forthright fashion with the prohibition of 1 Tim. 2:11-15. While I cannot reproduce his entire argument in this brief review, the essence of it is Paul's overriding concern for the progress of the gospel. For this reason, Paul forbids women from a domineering teaching that would be highly offensive to the male-dominated society of his time. But in our society, argues Boomsma, the *limitation* on women poses a hindrance to the furtherance of the gospel.

Paul's appeal to Genesis 2,3

The apostle's appeal to Genesis 2 and 3 in 1 Timothy 2:13-14 is based on an interpretation of these passages which was current in his day. Boomsma appeals to the atoning work of Christ to undo the curse of the fall, and the role of women in the resurrection event to show that the two Genesis passages should not be used to deny women full equality in the church.

Finally, Boomsma argues that the "headship principle" does not provide scriptural warrant for barring women from office in the church. "May we not conclude that a woman's submission in the sphere of the home does not preclude her leadership in the sphere of the church, as all appear agreed that it does not preclude her leadership in society."

For the sake of unity in the church, greater agreement on the issue of women in ecclesiastical office is needed than has been evident thus far. I hope that this book may contribute to shedding some much needed light on the subject and thus contribute to this unity.

Christ the King

"...at the name of Jesus every knee should bend in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The congregation in which I grew up discovered the season of Advent only when I was in high school, so it's not surprising that I didn't hear about "Christ the King" Sunday until I was an adult. It has become one of my favorite festivals. Christ the King is celebrated on the last Sunday of the liturgical year, falling this year on November 21, as the culmination of an entire year of worship and praise.

The liturgical year itself is an on-going illustration of the ways in which we are to come to God and the ways in which God comes to us. Celebrating the full liturgical year ensures that our faith will be balanced and that we will explore all the many paths we are to follow to come to a deeper knowledge of God.

Meeting God incarnate

The Advent and Christmas seasons remind us that God is present in creation. We come to know God by meeting him incarnate, in the person of Christ and in the church, which is his body. We come to know God by seeing evidences of his presence in the created world. As we go through life, God is with us.

During Lent, we balance this knowledge of God in the world around us with the practice of sacrifice and denial. Although God is seen in all the world around us, still we must look at the world and say, "God is not this." We come to know God not only by embracing creation, but also by turning away from creation. We need to follow both the *via positiva* and the *via negativa* to come to a complete knowledge of God.

The Easter season celebrates God known through the *new* creation. The seed which dies when planted in the ground comes back to life. The surrender of the world as we know it makes possible a world more holy than we can now know. God is seen in creation, true; but God is seen even more clearly in the promised new creation, a reality which is already coming into being in our lives through the sanctifying power of the Holy Spirit.

At Pentecost we recognize that we are not passive spectators in this drama of God's self-revelation, but have been commissioned as ambassadors to make him known. God is seen through our ministry and mission.

Unified in Christ as king

In all these seasons, the unifying truth is that *Christ is King*. It is our King for whom we wait at Advent. Our King who is born among us at Christmas. Our King who draws the kings of the earth to worship him at Epiphany. Our King for whom we gladly sacrifice everything during Lent. Our King whom we greet on Palm Sunday. Our King whom we betray on Good Friday. Our King who is raised up Lord of Life at Easter and crowned at his Ascension. And it is our King who enlists us in his service at Pentecost, so that we may work together for the coming of his kingdom.

I know many people who never make it to Christ the King Sunday. They like coming to church during Advent and Christmas to listen to the comforting story of Jesus' birth. They generally disappear for most of Lent, possibly reappearing for the first Sunday of Easter, only to vanish for the summer. They do not progress along the road from creation to surrender to new life and mission in God's kingdom. The only way to move through that process is to acknowledge Christ as King at every step.

The congregation I grew up in never celebrated Christ the King Sunday. And yet the recognition of Christ's lordship permeated every worship service. Clearly, for me, the liturgical year is an important source of strength and understanding, and I would suggest that something which has been deemed helpful by countless Christians over thousands of years should not be too lightly discarded. And yet. Far more important is that in *every* season we are willing to bow the knee and confess that Jesus Christ is Lord to the glory of God the Father. Christ is King!

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Peter and Marja are IN

Dear P & M:

Why do we celebrate Sunday on the seventh day of the week instead of Saturday? I know that we explain it in terms of Christ's resurrection on the seventh day, but where does the Bible tell us that the Sunday should also be a day of rest?

Dear Sunday Rest:

Actually, Sunday is not the seventh or last day of the week, although it feels like it is. Look at your calendar. You'll see that Sunday is actually the first day of the week.

You are right about the reason for worshipping on Sundays. It all stems from Christ's resurrection on the first day of the week which follows the Jewish Sabbath. John 20, for example, tells us everything that happened in the morning and the evening of that first Easter. Since Christ's resurrection is the most important historical event and the most significant tenet of faith for the Christian, it is certainly understandable that New Testament believers were always drawn together on the first day of the week.

We may conclude that this is precisely what they did from such passages as John 20:19, Acts 20:7 and I Cor. 16:2. The first passage tells us that the disciples gathered together one week after the resurrection. When they came together, they probably did so with the sense of celebrating an anniversary. No doubt they excitedly reminded each other what had taken place a week earlier on that day. What a thrill to have Jesus appear again on the first day of the week to confront Thomas' doubts and encourage his disciples!

The second passage from Acts is the one we all love to remember when we have to deal with preachers whose sermons are too long. This is the story of Paul preaching in Troas through the night until daybreak, with the inevitable result that a young man named Eutychus "sank into a deep sleep while Paul talked on and on." This young man fell to his death from a third-storey window still but was brought back to life by the Lord through Paul. Note that the believers in Troas had gathered together to break bread and hear Paul preach on the first day of the week. And Eutychus' healing served to underscore the fact that the first day of the week was a special resurrection day indeed!

The third and final passage has to do with a collection for the persecuted believers in Jerusalem, an offering which Paul expected from all the new churches that he had planted around the Mediterranean Sea. He charged these new Christians to set aside a sum of money on the first day of every week. Again, you can see how the first day of the week gradually became the central day of worship commonly referred to as the Lord's day.

But now let us get to your question about rest.

Already in 1563 the *Heidelberg Catechism* called the Lord's Day a "festive day of rest" (Lord's Day 38). Then in 1595, a Puritan named Nicholas Bownde published his "Doctrine of the Sabbath" which urged Christians to observe the Sunday with Jewish rigor. When the Puritans settled in America they took their Sabbatarian beliefs with them and pushed for laws that designated Sunday as a day of rest. It is hard to say which arguments were more convincing: the religious ones based on the Ten Commandments, or the humanitarian ones based on justice for workers. In any case, our resistance to working on Sunday has much to do with this Puritan influence, which directly applied the Old Testament rules for Sabbath observance to Sunday. For at least fifteen centuries, however, Christians in various cultures and countries worshipped in the evenings after working all day Sunday. Certainly the apostles never foresaw the kind of Sunday observance that we cherish today.

We know that our ideas on Sunday rest are changing in the Christian Reformed Church. It is no longer unusual or shocking to hear that a youth group has gone to Pizza Hut after a youth service or that seniors in our congregations make use of airports, motels and restaurants on Sundays as they travel. We sense that the Apostle Paul left a lot of leeway here (Romans 14:5). More importantly, we're intrigued by the parallel between the first day of creation in Genesis and this first day of re-creation that ends each of the Gospels. This parallel tells us that we should probably be more concerned with working for the Lord and resting from evil seven days a week than judging each other for the ways we work or rest on this one day.

By the way, we also believe in the biblical principle of one rest day a week, but ours happens to fall on Monday. We know that the Bible doesn't say anything about resting the second day of the week, but we still feel quite strongly that you shouldn't bother your ministerial staff on Mondays with things that can wait until Tuesday. Don't let your pastor get away with telling you that it's all right to infringe on his rest day. Behind every people-pleaser is a spouse or child who will not be too pleased with you.

Write to: P & M
c/o *Christian Courier*
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Irene Bom, Marian Van Til and Bert Witvoet.

Council of CRCs in Canada wants to help break down racial barriers

Public biennial meeting to feature examination of race relations

Marian Van Til

ST. CATHARINES, Ont. — Rev. Billy Graham recently appeared on the American television news magazine "Prime Time Live" and was asked by veteran broadcaster Diane Sawyer, "If you could wave your hand and make one problem in this world go away, what would it be?" Without hesitation Graham responded, "Racial division and strife."

Spokespersons for the Council of Christian Reformed Churches in Canada (CCRCC) and the CRC Synodical Committee on Race Relations (SCORR) agree that racism and its consequences are a universal problem, and an increasing problem in Canada. They think it's high time the church addresses that problem.

That will be done at a conference which is part of CCRCC's biennial meeting held Nov. 19-20 this year in St. Catharines, Ont., at Jubilee Fellowship CRC.

Church has answer but has been silent

"The problem [of racism] has been exacerbated by the deafening silence of the church," say CCRCC executive secretary Arie Van Eek and SCORR executive director Bing Goei in a prepared statement. But the church cannot afford to stand on the sidelines and let others take the lead in bringing racial reconciliation, the statement continues.

"Racism is a national disgrace, but more importantly, racism negates the reconciling work of Christ. It's time for the church of Jesus Christ to stop this sinful behavior and to give leadership to a society that is being strangled by this sin," say Van Eek and Goei. "We have the answer, which is Jesus Christ, and the solutions which are found in the Scriptures."

The CCRCC's tackling of this issue at its November meeting is an attempt to provide such leadership. The conference is also supported by other Christian Reformed agencies: the Back to God Hour, both World and Home Missions, and the denominational board of trustees.

The meeting is open to the public and the agencies involved are hopeful that many church members in the area will want to attend.

CRC membership increases faster in Canada than U.S.

Robert VanderVennen

Christian Reformed Church membership in Canada has increased by 82 per cent since 1963, based on the number of communicant members (members who have publicly professed their faith). During the same years CRC membership in the United States increased by 37 per cent, according to statistics provided in the denomination's *Yearbook*.

The percentage of the denomination's members living in Canada has steadily increased over the years to its present level of 25.5 per cent, compared with 20.1 per cent in 1963.

The number of babies born among church members has decreased on both sides of the border during those 30 years, though more sharply in the United States. In Canada there were 1,395 infant baptisms (about equal to the number of babies born to CRC parents) in Canada in 1993, while there were 2,923 infant baptisms in the U.S. The corresponding figures in 1963 were 2,403 in Canada and 4,785 in the U.S.

Although the church is much larger now than 30 years ago, there are only 60 per cent as many infant baptisms today as there were then.

In 1963 there was one infant baptism per 11.4 communicant members in Canada, but today that ratio is one per 35.9, In 1963 the ratio was one per 22.9 in the U.S., but today it stands at one infant baptism a year per 50.2 adults.

Classifieds

Classified Rates

Births $25.00
Marriages & Engagements $40.00
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Obituaries $45.00
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Birthdays $40.00
All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
Note: All rates shown above are GST inclusive
ATTENTION!
a) *Christian Courier* reserves the right to print classifieds using our usual format.,
b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.
c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.
d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).
NEWLYWEDS & NEW PARENTS
We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Thank You

ROMYN:
We thank our children, relatives and friends for visits, cards and flowers and best wishes for our 60th anniversary.
We are thankful to the Lord who has sustained and blessed us all those years.
William and Christina Romyn, Box 75, Stratton, ON P0W 1N0

Birthday

GARBUTT-VANDERLUGT:
80th Birthday
On Dec. 4, 1993, we hope to celebrate this milestone in the life of
MRS. MARIA D. GARBUTT-VANDERLUGT
who will be 80 years young on Dec. 1, 1993.
An open house will be held for friends and relatives at the Immanuel Chr. Ref. Church, 61 Mohawk Road West, Hamilton, Ont., from 2-4 p.m.
Best wishes only, please.
With love from all her children:
Marijke Colwell & Don Shaban — Windsor, Ont.
Brian & Alice Vanderlugt — Brantford, Ont.
Adriaan & Denise Vanderlugt — Proserpine, Australia
Ben & Jeannette Vanderlugt — Dorchester, Ont.
Nick & Sandy Garbutt — Ancaster, Ont.
along with 11 grandchildren and nine great-grandchildren.
Address: 54 Mohawk Road West, #801, Hamilton, ON L9C 1V7

Sneek, Fr. Abbotsford, BC
1948 1993
"Amazing love how can it be, that you my Lord should die for me."
We thank God for His amazing love that has allowed us to celebrate the 45th anniversary of our parents and grandparents,
JOHN and THERESA BOERSMA (WESTER)
May God's love continue to shine through you and keep you in His care.
With love and congratulations from:
Art & Liz Boersma
Catherine, Christopher, Eleanor
Gary & Jo-Ann Bomhof
Jer, Teresa, David, Alesha
Jack & Bernita Boersma
Heather, Johnathan, Matthew, Stephen
Home address: 35310 McCorkell Dr., R.R. 6, Abbotsford, BC V2S 5W4

1953 December 3 1993
With praise and thankfulness to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,
GERTRUDE (JANSEN) and (REV.) JOHN DE JONG
With all of our love and best wishes,
Helen & Eric Kort — Stoney Creek
Chris, David, Shawna
Joanne & Rob De Jonge — Grimsby
Cheryl, Jennifer, Diane
Steve De Jong — Georgetown
Tom De Jong — Georgetown
Sandra & Bill Haan — Brampton
Dana, Richard
Sharon & Steve Stafford — Brampton
An open house will be held on Nov. 27, 1993, D.V., at Covenant Chr. School in Smithville, Ont., from 2-5 p.m.
Best wishes only please.
Psalm 115:1.
Address: R.R. #1, Townline Rd., Smithville, ON L0R 2A0

Anniversaries

Congratulations to Aart and Adriana Schouten (nee Klop) on the occasion of their 50th wedding anniversary!

Sleeuwijk Collingwood
1943 November 19 1993
"The Lord Himself goes before you and will be with you; He will never leave you or forsake you" (Deut. 31:8).
With praise and thanksgiving to the Lord we would like to announce the 50th wedding anniversary of our dear parents and grandparents,
AART and ADRIANA SCHOUTEN (nee KLOP)
Bert & Hendrica Schouten — Winnipeg, Man.
David, Kevin, Michael
Aart & Anna VanDonkelaar — Barrie, Ont.
Christopher, Jonathan, Aaron
Doug & Jeannette Yates — Waterloo, Ont.
Justin, Kyle
Diana Schouten — Unionville, Ont.
Home address: 75 Lockhart Road, Collingwood, ON L9Y 4N4

Anniversaries

Rijnsburg Stoney Creek
1948 November 25 1993
With much thankfulness to God we celebrate with joy the 45th wedding anniversary of our parents,
ROELOF and ANGENIETA VELDMAN (nee JUNGERIUS)
May God bless you with many more happy years together.
Congratulations Mom and Dad!
Love from your children and grandchildren:
Fred & Henrietta Veldman — Stoney Creek
Nathan, Ben, Lukas, Adam
Bill & Wendy Veldman — Smithville
Katelyn, Michael, Daniel
Joan & Harry Timmerman — St. George
Jennifer, Stephanie, Ashley, Jaclyn
You are invited to attend an open house for Dad and Mom on Saturday, Nov. 27, 1993, from 8-10 p.m., at John Knox Chr. School, 795 Hwy.# 8, Fruitland, Ont.
Home address: 10 Seaton Place, Stoney Creek, ON L8E 3E5

Congratulations to Roelof and Angenieta Veldman (nee Jungerius) on the occasion of their 45th wedding anniversary!

Personal

WHY NOT?
There are many men and women who would like to marry or remarry. The Christian Marriage Contact Service helps in a most discreet and confidential way.
Why not write to us at C.M.C.S. Enclose $3.00 for our information package.
P.O. Box 93090
Burlington, Ontario, Canada
L7M 4A3

Personal

Christian gentleman is seeking a sincere and honest lady for friendship, between the ages of 50-60. I enjoy travel, walking, country drives, movies and quiet times at home. I have a good sense of humor and am fun to be with. Please write to **File #2614, Christian Courier, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1**

Job Opportunities

Experienced grower required for 45,000 sq. ft. of greenhouse space. Crops of cucumbers and peppers. Responsibilities: propagation, production, nutrition, pruning, pest & disease control. Send resume to:
Box 147, Redcliff, AB T0J 2P0
or call **(403) 548-7179**
Ask for Gerry.
No calls on Sunday please!

Classifieds

Obituaries

1938 - 1993

"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Rom. 12: 12).

The Lord took unto Himself, His faithful servant and our loving husband, father and Opa (grandfather),

LEENDERT NOORT

on Oct. 25, 1993, in his 56th year at his home.

Loving husband of Alberta Noort.

Dear father of:

Trudy & Harry Bakker — Brockville
Len & Trudy Noort — Martintown
Margriet Noort & Robert Weeks — Aylmer, Que.
Betty & Chuck de Haan — Ingleside
Lubbert & Linda Noort — Brockville
Marian & John Heemskerk — Surrey, B.C.
Derrick & Janet Noort — Winchester
Peter & Sylvia Noort — Kemptville.

Brother of Maartje, Mathilda, Dirkje, Pieter and families, the Netherlands; Bill, Stan and families, B.C.

Predeceased by brother Dirk.

Beloved Opa of 19 grandchildren.

Funeral service was held at the Williamsburg Chr. Ref. Church on Nov. 1, 1993.

Correspondence address: Alberta Noort, R.R. 3, Winchester, ON K0C 2K0

Ermelo Hamilton

Dec. 3, 1911 - Oct. 19, 1993

The Lord in His love and mercy took to Himself our much loved brother-in-law and uncle,

LOUIS VAN ASSELT

after a long illness in his 82nd year.

Our prayers are for our sister Sita, her children and grandchildren.

May the knowledge that their loved one is now "Safe in the arms of Jesus," where he longed to go, comfort them at all times.

Lovingly remembered by:

Klaas & Hennie DeBoer — Owen Sound
Mien & Berend Horensma — Woodstock
Ger & Kees Stigter — Waterford
Jennie & Jack Quartel — Goderich
Gerrit & Ricky DeBoer — Sarnia
Corrie Deboer — Owen Sound
Annie & Floyd Hogendoorn — Millbrook
Henk & Shena DeBoer — Kitchener

and 38 nieces and nephews.

For Rent

One-bedroom mobile home in central Florida, close to Cypress Gardens and Disney World. Fully furnished and central air and heat. Rental from November 1993-May 1994. $550 U.S. per month, with discount on long term. Adults only.

Phone (705) 526-3395

For rent: **28' motorhome**. Go to a warmer climate for a winter break. For information call:

(905) 985-7891

Personal

OCTOBER 1993

THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS:

DOESELAAR van, Mr. M., born March 17, 1929, last known address in the Netherlands: Helmond, immigrated to Canada Juli 2, 1969.

HANSMA, Mr. Oedse, born February 18, 1929 in Groningen, immigrated to Canada June 13, 1957, last known address: 1523 Kimberley Street, Abbotsford, B.C.

HEYBROEK-BOSCH, Mrs. Vera, last known address in Canada: 2032 Prince Charles, Ottawa, Ontario K2A 3L1.

HULST VAN DER, Mr. Abel, born July 1, 1923 in Middelburg, last known address in the Netherlands: Oegstgeest, immigrated to London, Ontario, Canada June 12, 1951.

HULST VAN DER, Mr. Hendrik, born October 14, 1925 in Middelburg, immigrated to London, Ontario, Canada September 22, 1954.

VAN HULST-JACOBS, Mrs. Helena Hendrika Francisca, born November 13, 1917 in Nijmegen, immigrated to Canada March 1, 1952, last known address in Canada: 24 Barclay Street, Hamilton, Ontario.

KUIKEN, Mr. Paulus Hendrikus, born December 17, 1928 in Haarlem, last known address in the Netherlands: Koningstraat 91, 2042 VH Zandvoort, immigrated to Canada May 5, 1953.

PIËT, Mr. Gerard Benito, born January 7, 199? in Amsterdam, last know address in the Netherlands: Hilversum, immigrated to Canada: September 20, 1956.

PEUTER de, Mr. Robert Wilhelmus Jacob, born August 27, 1961 in Fort MacLeod, Alberta, Canada, last known address: 14D3-425 Rideaustreet, Ottawa, Ontario K1N 7P8.

Teachers

AYLMER, Ont.: The board of **Immanuel Chr. School** is inviting applications for a **full-time administrative/teaching position** (60%-40%), beginning August 1994. Administrative experience is required. Please send application and resume to:

John KriensеLokker, chairman
Immanuel Chr. School
75 Caverly Road
Aylmer, ON
N5H 2P6

Calendar of Events on page 18...

Teachers

BOWMANVILLE, Ont.: Knox Christian School anticipates **two temporary** vacancies due to maternity leaves during the 1993-94 school year. From Feb. 15 through June 30, 1994, we require a **Grade 7** teacher, preferably with the ability to teach **Grade 4-8 French**. This position could possibly be divided into two part-time positions. From January to June 1994, we also require a **Special Needs Coordinator**, specifically responsible for two special needs children in Kindergarten and Grade 1.

If you are interested in either one of these positions and joining a dynamic, growing Christian school (250 students), please submit letter of application and resume by **Dec. 1, 1993**, to:

Bill Helmus, Principal
Knox Christian School
410 Scugog St., R.R. 1
Bowmanville, ON L1C 3K2
Phone: (905) 623-5871
Fax: (905) 623-8877

MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is seeking a **full-time administrator** for the 1994-95 school year. HPMCS is situated 40 miles east of Vancouver and is an interdenominational school in the Reformed tradition. Presently we serve K-7 with approx. 270 students, and are planning to add Grade 8 in the near future. Send resume and information before **Dec. 15, 1993**, to:

Al deJong
20915 132 Ave.
Maple Ridge, BC
V2X 7E7
Phone: (504) 465-4286

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having openings at several levels in the near future. We will require a **French teacher** for **Grades 4-9** on a **part-time** (50%) basis, beginning in January 1994. At that time, we may also be looking for a **Grade 8 teacher** with a background in humanities, science and P.E. We anticipate opening a Grade 10 class in the fall of 1994.

Applicants for the 1994/95 school year with a strong background in humanities, math and computers are asked to forward their resumes to:

Ron Donkersloot, Principal
Vancouver Chr. School
3496 Mons Drive
Vancouver, BC
V5M 3E6

Job Opportunities

Job Opportunities

PRINCIPAL REQUIRED

EMMANUEL CHRISTIAN ACADEMY

(an interdenominational, parent-run school near Windsor, Ont.)
requires a
Teaching Principal (50/50)
for 1994/95 school year
Contact:
Dr. Peter Kelton (519-322-1107) or
Mrs. Velma McCombe (519-839-4874)
294 County Road 34 East, R.R. #2
Ruthven, ON N0P 2G0

Events

The H. Henry Meeter Center for Calvin Studies is pleased to announce the establishment of

The Hugh and Eve Meeter Calvinism Awards for High School Seniors

The purpose of the awards is to stimulate an interest in and a knowledge of the Calvinistic world-and-life view among high school seniors planning to attend a Christian Reformed related college.

First and second place awards shall be given annually for 8-12 page research papers on topics to be determined by the Calvinism Committee. The 1994 topic is Calvin & Health Care.

Awards are payable to the recipients' student accounts at one of the colleges approved for offerings by the synod of the Christian Reformed Church.

First prize: $2,500; Second prize: $1,250

This year's papers should be postmarked no later than January 15, 1994. Send to:

The H. Henry Meeter Center for Calvin Studies
Calvin College and Calvin Theological Seminary
3201 Burton SE
Grand Rapids, MI 49546
616-957-7081

Papers should be typed (double-spaced) and include a cover sheet with the student's name, address, and telephone number, as well as the name of the student's high school, religion teacher and/or principal, church, and pastor.

Recipients will be announced on or before March 15, 1994. If in the comr ittee's judgment no worthy papers are submitted, no awards will be made that year.

Classifieds

Teachers	Teachers	Miscellaneous	Events	Events

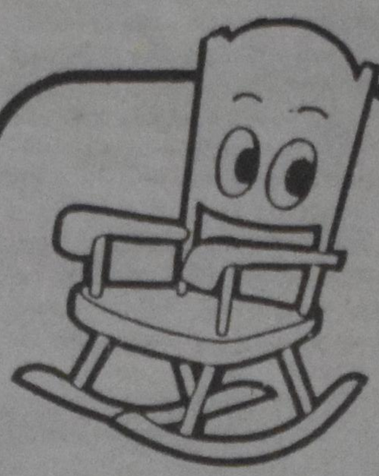
FACULTY OPENINGS
CALVIN COLLEGE

The college is seeking applications for possible openings beginning **September 1994** in the following departments:

Biology
Communication and Theatre
Developmental Mathematics
Economics/Business
English
Mathematics
Nursing
Philosophy
Religion and Theology
Spanish

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids, MI 49546 USA
Calvin College is an equal opportunity employer.



RELAX AND LET THE CLASSIFIEDS DO IT ALL FOR YOU!

Christian Courier
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1.
Phone: (905) 682-8311
FAX: (905) 682-8313

"Living our values: developing & passing them on"

Annual Convention and Banquet

Christian Farmers Federation of Ontario

Date:
Thursday, December 2, 1993, D.V.
Time:
10 a.m. - 4 p.m. Banquet: 5:30 p.m.
Location:
Italian Canadian Club of Guelph,
135 Ferguson St., Guelph, Ontario
Keynote speaker:
Uko Zylstra, Professor of Biology, Calvin College,
Grand Rapids, Michigan, U.S.A.

"Living Our Values — Developing & Passing Them On"

After lunch:
Entertainment
Afternoon presentation:
Diane & Michael O'Shea, professional farm couple,
Granton, Ontario

"Living our Values: Focus on the Farm Family"
— a light entertainment presentation
stimulating active discussion.

Banquet speaker:
Dr. John Redekop, Professor of Political Science
Wilfred Laurier University, University of Waterloo

"Faith, Farming & Public Policy"

Tickets:
Convention — $25 per person; Banquet — $20 per person.
(ticket prices include GST)
To register, phone: (519) 837-1620; or FAX: (519) 824-1835
Deadline: Friday noon, November 26, 1993

Calendar

Nov. 19-21 Pre-Council conference of the Council of Chr. Ref. Churches in Canada, at Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. **Nov. 19**: 8 p.m., Dr. Ronald J. Feenstra speaks on "Defining the scriptural principles." **Nov. 20**: 9 a.m., Dr. Hazel Campayne speaks on "Applying the scriptural principles." Also workshops, etc. **Nov. 21**: 6 p.m., All Nations Celebration service. Everyone welcome. Info.: CCRCC office, Burlington, (905) 336-2920.

Nov. 20 Attend the "biggest bazaar in town," starting 10 a.m., Calvin Memorial Chr. School, 300 Scott St., **St. Catharines**, Ont. Info.: (905) 468-3030.

Nov. 20 Fortieth anniversary concert by the "Con Spirito Choir" (dir. J. Kaldeway), 7:30 p.m., First CRC, **Sarnia**, Ont. Special guest: organist Andre Knevel. Tickets/info.: (519) 383-0438.

Nov. 26 "Gone Fishin' - Back for Choir," concert by The King's College Concert & Chamber Choir, instruments and strings, with Joachim Segger at the piano. At 8 p.m., West End CRC, **Edmonton**, Alta.

Nov. 26-Dec. 1 Ken Medema in concert! **Nov. 26: London**, Ont.; **Dec. 1: St. Catharines**, Ont.; **Dec. 2: Bowmanville**, Ont.; **Dec. 3: Ottawa**, Ont.; **Dec. 4: Toronto**, Ont. Contact your local Chr. High School for details!

Nov. 27 Shalom Manor's annual "Tea & Craft Sale," 1-4 p.m., at Shalom Manor, **Grimsby**, Ont. Enjoy real Dutch hospitality.

Nov. 27 Sing-a-long "Messiah" by George F. Handel, presented by the Niagara Symphony Chorus, directed by Robert Cooper. Bring your own scores and sing along! At 8 p.m., St. Julia's Church, 251 Glenridge, **St. Catharines**, Ont. Adults $15. Students/seniors $12. For tickets call C.C. office at (905) 682-8311 and ask for Stan or Marian.

Nov. 27 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At First CRC, **Chatham**, Ont. Info.: 1-800-567-5560.

Nov. 27 Organ concert by Andre Knevel, including audience participation. At 8 p.m., Rehoboth Can. Ref. Church, Hwy. 5, **Burlington**, Ont.

Nov. 28 Dutch worship service led by Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster**, Ont.

Nov. 28 City-wide hymn-sing, 8 p.m., First CRC, **Sarnia**, Ont.

Dec. 2 Christian Farmers Federation of Ontario annual convention (10 a.m.) and banquet (5:30 p.m.) at the Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Convention speakers: Dr. Uko Zylstra and Diana & Michael O'Shea. Banquet speaker: Dr. John Redekop. Tickets: $25 (convention), and $20 (banquet). Call (519) 837-1620 by Nov. 26 noon.

Dec. 2-4 Moliere's play "Tartuffe; or The Impostor," presented by Redeemer College Theatre Arts. At 8 p.m., RC, **Ancaster**, Ont. Matinee on Dec. 1, 12 noon.

Dec. 3 "King's View Friday," open house at The King's College, **Edmonton**, Alta. Phone (403) 465-3500 to register.

Dec. 3 Fortieth anniversary celebrations at Bethel CRC, **Lacombe**, Alta. Potluck and special program on Friday at 6:30 p.m., and special thanksgiving service on Sunday, Dec. 5, at 11 a.m.

Dec. 4 "The King's Guild 15th Annual Arts & Crafts Sale." From 10 a.m. - 2 p.m., at The King's College, **Edmonton**, alta. Admission: one Canadian dollar!

Dec. 4 Salem's annual meeting, 9 a.m., Second CRC, **Brampton**, Ont. Refreshments at 8:45 a.m. Panel discussion at 10:30 a.m. on the theme: "No Safety in the Sanctuary (Abuse in the Church)." Everyone welcome. Lunch available.

Dec. 4 Christmas concert by "The Mattaniah Male Choir" (dir. H. Den Hollander) with Andre Knevel at the organ, 8 p.m., Mountainview CRC, **Grimsby**, Ont. Admission $5 (students $3).

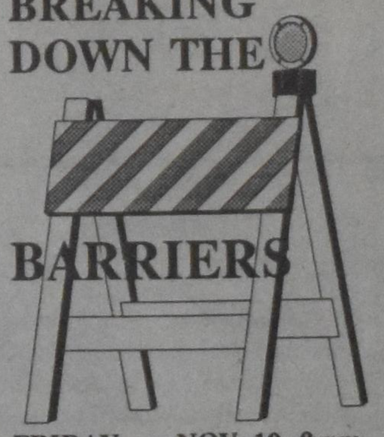
Dec. 10 Christmas concert by the "Redeemer College Concert Choir" with chamber orchestra. At 8 p.m., RC, **Ancaster**, Ont.

Dec. 17 Annual candlelight service with the "Adoramus-Maranatha Choir," 8 p.m., Mount Hamilton CRC, **Hamilton**, Ont.

Dec. 18 Handel's "Messiah," presented by the Georgetown Choral Society, 8 p.m., Redeemer College, **Ancaster**, Ont. Proceeds for the college.

Dec. 19 Annual candlelight service with the "Adoramus-Maranatha Choir," 7:30 p.m., Maranatha CRC, **York**, Ont.

BREAKING DOWN THE BARRIERS



Pre-Council Conference:
Council of Christian Reformed Churches in Canada
November 19-20
Jubilee Fellowship
Christian Reformed Church
St. Catharines, ON

FRIDAY NOV. 19 8 pm
- *Defining the Scriptural Principles:* **Dr. Ronald J. Feenstra**

SATURDAY NOV. 20 9 am
- *Applying the Scriptural Principles:* **Dr. Hazel Campayne**
- Workshops
- Action Plans

SUNDAY NOV. 21 6 pm
- All Nations Celebration Service. EVERYONE IS WELCOME.

A Conference to identify and strategize around the CAUSES and IMPACTS of racism in our communities.
Cost:
$20 Individual registration
$75 Unlimited Congregational Participation Plan
$10 Closing supper (5 pm Saturday evening)
Registration fee includes refreshments, materials, and lunch on Saturday.

For more information or to register, please call the C.C.R.C.C. office in Burlington at (905) 336-2920.

Classifieds

Job Opportunities

Toronto District Christian High School
Woodbridge, Ontario
invites applications for the position of

PRINCIPAL

to assume responsibilities starting in the **1994/95** school year.

TDCH is a school of 300 students, Grades 9 through OAC. If you are an experienced administrator and interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **December 15, 1993.** A minimum of five years administrative experience is desirable. Contact:

Mr. Albert Romkema
Chairman - Search Committee
c/o Toronto District Christian High
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8
Tel.: (905) 851-1772

Events

SALEM CHRISTIAN MENTAL HEALTH ASSOCIATION

You are invited to Salem's **Annual membership meeting**. The meeting starts at 9 a.m. with a short business meeting to be followed by a program featuring a panel consisting of a pastor, a therapist and a survivor on the topic:

"No Safety in the Sanctuary"
(Abuse in the Church)

Date: December 4, 1993
Place: Second Chr. Ref. Church, Brampton
corner of Steeles Ave. and McLaughlin Rd.
Time: Refreshments at 8:45 a.m.
Membership meeting: at 9 a.m.
Panel: at 10:30 a.m.
Lunch available.

For further information contact:
1 Young Street, Suite 512
Hamilton, ON L8N 1T8
(905) 528-0353

In
CONCERT

Christian Contemporary Musician and Vocalist

ONTARIO TOUR

November 26	London
December 1	St. Catharines
December 2	Bowmanville
December 3	Ottawa
December 4	Toronto

Contact your local Christian High School for details

Attention: Business Community/Christian Organizations Insert YOUR message in our Special 1993 Christmas issue

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 3.** It will be mailed to our regular subscribers on **November 30.**

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 19.

COUPON **CHECK ONE**

1) **Small** — size 3" wide x 1 3/4"
Cost $125 + GST = $133.75 ❑
2) **Medium** — size 5" wide x 3 1/2"
Cost $225 + GST = $240.75 ❑
3) **Large** — size 5" wide x 7 1/2"
Cost $400 + GST = $428.00 ❑
4) **Jumbo** — size 10" wide x 6 "
Cost $650 + GST = $695.50 ❑
5) **Full Page** — size 10" wide x 12"
Cost $1,100 + GST = $ 1,177.00 ❑

6) **Sponsored advertising** ❑

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand **Christian Courier** will obtain copy from the organization indicated.
I wish to sponsor an ad for _____
_____
This ad should be of the size
_____ Full page
_____ Jumbo
_____ Large
_____ Medium
_____ Small

Please enclose your ad copy with this coupon.

___ I enclose payment ___ Please bill me

Sender: *(Please print)*
Name _____
Address _____
City _____ Code _____

Return by November 19 to: Christian Courier
c/o Calvinist Contact Publishing Ltd.
4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

News

Christian union scores victory with Alberta labor board

Irene Bom

EDMONTON — The cause of Christian labor relations got a major boost recently after the Alberta labor relations board dismissed a "mudslinging" campaign by two union heavyweights.

The decision marks a "very significant" win for the Christian Labor Association of Canada (CLAC) in Alberta because of the number and nature of the allegations, according to CLAC representative Paul de Jong in Edmonton.

Losing the case after $30,000 in legal costs would have "severely jeopardized" CLAC's chance to represent workers in the company involved, he adds; as well, a loss would have forced "a major reorganization" of the union, according to executive director Ed Grootenboer.

Ten pages of charges

The union founded on biblical principles of labor relations was forced to defend itself after ten pages of charges were filed against it by two of the largest players on the construction labor scene — the International Brotherhood of Electrical Workers (IBEW) and the United Association of Plumbers and Pipefitters (UA).

The main angle of attack was a structural one, says Grootenboer: the unions claimed that Local 65 (CLAC's trade union in southern Alberta) was unfit to represent workers because its constitution calls for the national board to sanction strikes, among other things.

The accusations centred around Ledcor, an international

"We offer a choice to workers. The other unions see that as a threat"

corporation with a branch in Alberta. The company has been a "fairly appetizing plum" in the eyes of the other unions since the Christian union snagged its bargaining rights over five years ago, says de Jong.

The six categories of accusations — ranging from employer domination to an invalid constitution — were dismissed by the labor board six days into the two-week hearing after CLAC filed a non-suit, arguing that the litigants had not proven their case.

"It was a bit of a leap of faith, just throwing the case open that early into the game," says de Jong.

"When the board came back after a brief recess and told us we had won, we realized that we'd scored a huge success."

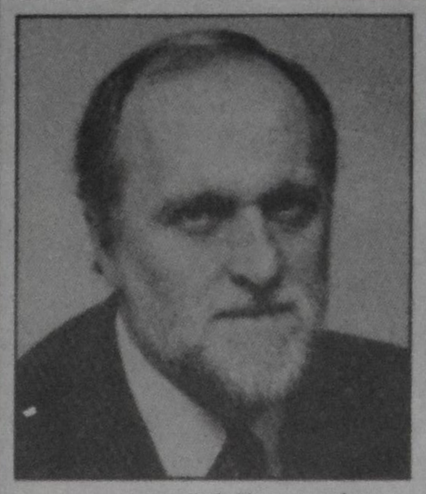
The accusations which led to the hearing follow years of resentment and job site harassment against CLAC by the two unions, who enjoyed a trade monopoly on the construction scene before CLAC arrived two decades ago.

"They [the other unions] have attacked us at every point, including drilling holes in pipelines laid by CLAC workers," asserts de Jong.

"Because CLAC crosses trade boundaries, we offer a choice to workers. The other unions see that as a threat," notes Grootenboer.

Placed ad

The case was brought to the labor board after Ledcor recently won a major gas project in Redcliff, Alta. The company went against its hiring policy of getting workers through CLAC and instead placed an ad for extra workers in local papers.



Ed Grootenboer

"The other unions saw this as their chance to steal Ledcor from us," notes de Jong.

Included in the suit was the claim that CLAC is employer dominated — that it is unfit to represent workers because it sides with employer interests.

That claim, says de Jong, is as familiar to CLAC as it is serious.

"We're often accused of that because we believe in co-operative relations between workers and employers, instead of the adversarial approach that other unions encourage," he says.

"It's a serious claim, because other unions who have been ruled employer dominated have gone belly-up."

'Cold, naked' line prompts art about belonging

Irene Bom

ANCASTER, Ont. — A snatch of a song by contemporary American composer Philip Glass inspired a recent series of etchings for Christian Reformed artist George Langbroek.

One of Glass's songs includes the line, "If I had no name, I'd be cold, naked."

"I heard that and thought, if you're not a Christian, whom do you belong to?" says the St. Catharines, Ont., artist of the series of colored etchings about community which opened at Redeemer College in Ancaster, Ont., last Thursday.

"I saw the emptiness of not belonging. The nakedness really hit me."

Included in the series are works which focus on baptism and circumcision as rituals involved in belonging to a faith community.

The series is showing together with Langbroek's earlier set "The Creation of Eve" under the title "Contemplations."

The show marks the first student-curated exhibition of work by a professional artist for Redeemer College. It continues through Dec. 13, 1993.

A series of Langbroek's more liturgical works, including banners and his detail in nails entitled "Crucifix," opens at Crossroads Communications Centre in Burlington, Ont., on Nov. 26, 1993.

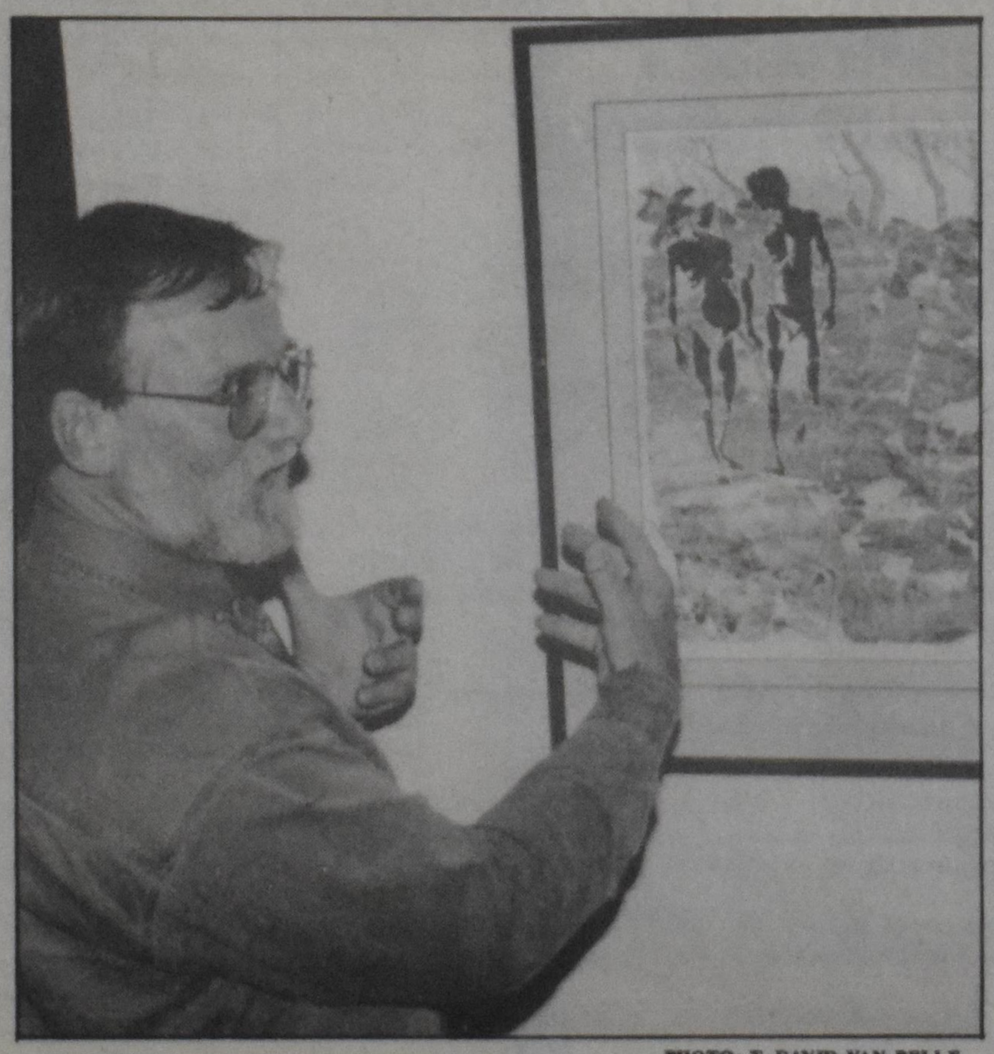


PHOTO: T. DAVID VAN BELLE

George Langbroek explains his "Seeds of Spring" etching at his show's opening last Thursday.

News Digest

Edited by Irene Bom

Laser treatments cure snoring

NASHVILLE, Tenn. — A new laser treatment can eliminate snoring in most patients, according to doctors at Vanderbilt University in Nashville, Tenn., reports the *London Free Press.*

The technique burns away tissue in the back of the mouth and nose, allowing greater airflow, the report said. People usually snore because of an obstruction to the free flow of air, often caused by excessive tissue in the uvula and soft palate, it said.

Not wanted: American hair

CHICAGO, Ill. — "When people call me to sell hair, I have to say 'no' to those brought up in the United States," says local wigmaker Charles McDonald, reports the *Chicago Tribune* magazine.

"The American diet lacks the minerals and stability of the [Inuit] or Oriental cultures, for example, to produce hair healthy enough for quality pieces."

Tots weightlift teddy bears

GAINESVILLE, Fla. — Bodybuilding can start with very young children if the exercise is designed to seem like play.

Physical therapists at the University of Florida in Gainesville say infants can be fooled into building their muscles — just hide weights inside their teddy bears.

"It's hard to motivate kids to go and pick up a sandbag or a barbell," said Dianne Gaines.

However, with up to 2.5 kilograms of fishing weights sewn into their stuffed toys, toddlers can be enticed into demonstrating their balance, strength, and muscle control, she said in a recent *Globe and Mail* report.